



THE **Instructor**

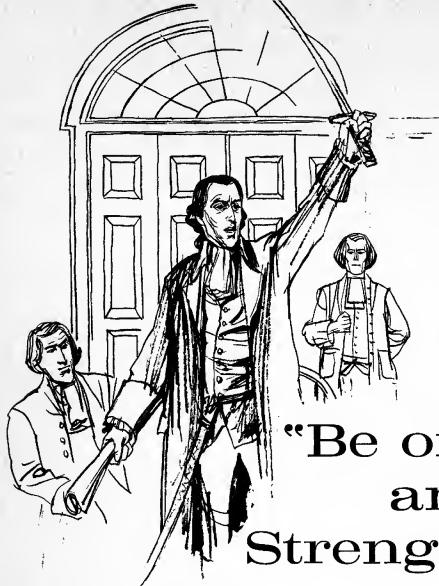
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COVER NARRATIVES BY THE DEERET NEWS PRESS

Dates indicate the time when enrichment material applies to specific lesson content.
• Indicates material has special value for the course or area though not keyed to a current lesson.
M—Music; L—Library; A—Administration; H—Home.

*Includes Answers to Vary Questions, Memorized Recitations, A Note for Superintendents, Coming Events, and a Special Message from the Board.
**Includes hymns, memory verses, and Organ Music, Photo and Art Credits.



Sixty or seventy years ago when United States history was an essential course in elementary public school teaching, many a boy was thrilled by Patrick Henry's dramatic declaration: "Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take: but as for me, give me liberty or give me death!"

(Patrick Henry was then a delegate to the Second Revolutionary Convention held at Richmond, Va., Mar. 23, 1775.)

"Be of Good Courage and He Shall Strengthen Your Heart"

by President David O. McKay

THE Creator, who gave man life, planted in his heart the seed of liberty. Free agency, as life, is a gift from God. "Do you wish to be free? Then above all things love God, love your neighbor, love one another, love the common weal; then you will have true liberty." (Savonarola.)

Knowing that they would be deprived of this inalienable right, untold thousands have fled East Germany during the past two years seeking freedom from the domination of Communism.

The Torch of Liberty

In contrast to the barbaric state-rule of the Communist, from which these people have fled, I call your attention to the freedom-loving spirit of America. On Bedloe's Island in New York Harbor stands the Statue of Liberty—a gift of the French people to the American people. Israel Zangwill, in "The Melton Pot," gives the words spoken by David, the Russian emigrant Jew, as follows:

All my life America was waiting, beckoning, shining—the place where God would wipe away tears from off all faces. To think that the same great torch of Liberty which threw its light across all the seas and lands into my little garret in Russia is shining also for all those other weeping millions of Europe, shining wherever men hunger and are oppressed. . . . when I look at our Statue of Liberty, I just seem

(For Course 28, lesson of March 8, "Free Agency," and for general reading.)

to hear the voice of America crying: "Come unto me, all ye who are weary and heavy laden, and I will give you rest."

Free Agency

There is a significant reference in the Apocalypse to a "war in heaven." (See *Revelation* 12:7.) It is not only significant, but also seemingly contradictory, for we think of heaven as a celestial abode of bliss, an impossible condition where war and contention could exist. The passage is significant, inasmuch as it sets forth the fact that there is freedom of choice and of action in the spirit world. This contention in heaven arose over the desire of Satan ". . . to destroy the agency of man, which I, the Lord God, had given him. . . ." (*Moses* 4:3.)

Freedom of thought, freedom of speech, freedom of action within boundaries that do not infringe upon the liberty of others are man's inherent right, granted him by his Creator—divine gifts essential to human dignity.

"Therefore, cheer up your hearts," admonished an ancient prophet in the Book of Mormon, "and remember that ye are free to act for yourselves. . . ." (2 *Nephi* 10:23.)

Abraham Lincoln said:

This love of liberty which God has planted in us constitutes the bulwark of our liberty and independence. It is not our frowning battlements, our bristling seacoasts, our army, and our navy. Our defense is

in the spirit which prizes liberty as the heritage of all men, in all lands, everywhere. Destroy this spirit, and we have planted the seed of despotism at our very doors.

The Rights of Men

The opposite of freedom is bondage, servility, restraint—conditions that inhibit mentality, stifle the spirit, and crush manhood. To coerce, to compel, to bring into servitude is Satan's plan for the human family.

Throughout the history of the world man has contended even to death to free himself from bondage and usurpation, or to retain the freedom he already possessed. This is particularly true in regard to the right to worship. Attempts to control the consciences of men have always resulted in conflict. To decide one's own relationship to the Creator and to His creations is the natural and inalienable right of all.

Equally fundamental and important to man's happiness and progress is the right of personal security, the right of personal liberty, the right of private property. The right of personal security consists in the enjoyment of life, limbs, body, health, and reputation. Life, being the immediate gift of God, is a right inherent by nature in every individual. Likewise, man has a natural inherent right to his limbs. His personal liberty consists in the right of changing his situation or habitation according to will. The right of property consists in the free use, enjoyment, and disposal of all acquisitions, without control or diminution save by the laws of the land. The right of private property is sacred and inviolable. If any part of these inalienable individual possessions should be required by the State, it should be given only with the consent of the people.

Christianity's Ultimate Purpose

The ultimate purpose of Christianity in the world is to develop an honorable, upright individual in an ideal society known as the Kingdom of God.

Nearly two thousand years have passed, and the world is still a long way from the realization of either achievement. Indeed, today Christianity itself, and its handmaiden, Democracy, are on trial before the world tribunal. Conditions in this war-torn world seem to bear witness that men are forever learning, but never coming to a knowledge of the truth.

True Christianity, as expressed in the divine law, ". . . love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . and . . . thy neighbour as thyself" (*Matthew 22:37, 39*), has never yet been accepted and practiced by the nations of the world, yet the Spirit of Christ has, like leaven in the lump, been influencing society to-

ward the realization of freedom, justice, and better harmony in human relations.

In the world today, however, the spirit of paganism has again asserted itself and seems to be all but triumphant in its effort to overthrow the few Christian ideals that civilized peoples have absorbed.

If our Western civilization emerges from existing situations safely, it will be only through a deeper appreciation of the social ethics of Jesus than it has yet shown. And our danger is increased rather than diminished by the fancied security in which our masses live.

Merely an appreciation of the social ethics of Jesus, however, is not sufficient. Men's hearts must be changed. Instead of selfishness, men must be willing to dedicate their ability, their possessions—if necessary, their lives, their fortunes, and their sacred honor—for the alleviation of the ills of mankind. Hate must be supplanted by sympathy and forbearance. *Force and compulsion will never establish the ideal society. This can come only by a transformation within the individual soul—a life brought into harmony with the divine will. We must be "born again."*

Nuclear War Hovering

Today, as we see hovering over the nations of the earth the ever-darkening clouds of nuclear war, we are prone to think that righteousness among man is waning. In our own beloved country, "a land choice above all other lands," we are grieved and shocked when the Supreme Court renders a decision ruling that it is unconstitutional for the Federal Government or any State to require "a belief in the existence of God" as a qualification for public office; also, we experience apprehension when we know that enemies to our republican form of government are becoming more blatant; when we see political demagogues seemingly more successful, drunkenness and immorality flauntingly defiant—seeing these conditions we wonder whether mankind is growing better or worse. In private life, disappointments, adversity, sickness, and sorrow make us discouraged and sometimes despondent.

Still I am confident that Truth will yet prevail, and in that confidence say with the Psalmist: "Be of good courage, and he shall strengthen thy heart, all ye that hope in the Lord." (*Psalms 31:24*.)

We may take courage in what I believe is a fact, that in the hearts of more millions of honest men and women than ever before war is abhorrent. War has lost its false glamour and boasted glory. Such an attitude at least keeps alive our hope for the dawning of that day when "nation shall not lift up sword against nation, neither shall they learn war any more." (*Isaiah 2:4*.)

How utterly foolish men are to quarrel, fight, and cause misery, destruction, and death when the gifts of a Divine and Loving Father are all around us for the asking—are already in our possession if we would but recognize them.

Accept Jesus as the Redeemer of the World

The peace and happiness of mankind lie in the acceptance of Jesus Christ as the Redeemer of the world, our Saviour. The principles of the Restored Gospel as revealed to the Prophet Joseph Smith are the surest, safest guide to mortal man. Christ is the Light to humanity. In that light man sees his way clearly. When it is rejected, the soul of man stumbles in darkness. No person, no group, no nation can achieve true success without following Him who said: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.)

It is a sad thing when individuals and nations extinguish that Light—when Christ and His Gospel are supplanted by the law of the jungle and the strength of the sword. The chief tragedy in the world at the present time is its disbelief in God's goodness, and its lack of faith in the teachings and doctrines of the Gospel.

Life Is Beautiful to Believers

To all who believe in a living, personal God and His divine Truth, life can be so delightful and beautiful. As a matter of fact, it is glorious just to be alive. Joy, even ecstasy, can be experienced in the consciousness of existence. There is supreme satisfaction in sensing one's individual entity and in realizing that that entity is part of God's great creative plan. There are none so poor, none so rich, sick, or maimed who may not be conscious of this relationship.

I know that for not a few of us the true joy of living is overcast by trials, failures, worries, and perplexities incident to making a living and attempting to achieve success. Tear-bedimmed eyes are often blind to the beauties that surround us. Life sometimes seems a parched and barren desert, when, as a matter of fact, there is comfort, even happiness within our grasp if we could or would but reach for it.

The Lord has given us life, and with it free agency; and eternal life is His greatest gift to man.

Be true and loyal to the Restored Gospel of Jesus Christ. "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."

Library File Reference: Spiritual Values.

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What Characteristics Make a Religious Leader?

*by Neal A. Maxwell**

Jesus was not only the perfect man, but also the perfect leader. We see some individuals in life who are good, but they are not good leaders. We see others who are good leaders, but who are not good. Jesus was perfect in both respects. In many ways, both Jesus and His situation were so special that we cannot repeat His performance; in other ways, many of the things He did can serve as a model for us.

1. Jesus loved the people he led. If one does not really love those he seeks to lead, he will soon disappoint or betray them. If followers know the leader loves them, they can trust him. This means the leader can teach his followers as a friend. Our friends are often our teachers.

2. Jesus' leadership had a purpose which His followers came to appreciate and to share. Without a good purpose, a leader cannot find nor keep good disciples.

(For Course 10, lesson of April 5, "The First Disciples"; and of general interest.)

*Brother Neal A. Maxwell graduated with honors from the University of Utah. He later received a master's degree from that same university. At the U of U he has served as assistant director of public relations, assistant to the president, and secretary of the Board of Regents; he is presently dean of students. He has written and had published for local and national periodicals many articles on politics and government. Brother Maxwell was president of Kappa Tau Alpha, honorary journalism society; and he is a member of Pi Sigma Alpha, political science honorary society and Phi Kappa Phi, honorary scholastic fraternity. In 1963 he was campaign chairman of the United Fund for the greater Salt Lake area. He is married to the former Colleen Hinckley. They have four children, one boy and three girls.

3. A good leader realizes that each of his followers is different, and he shows his followers how they can help the leader in their own way.

4. A good leader frees his followers from any sense of being forced to follow. He is also very honest in describing the problems they may face together.

5. Jesus gave His disciples meaningful tasks, not just busy work. This helps followers to build their own storehouse of good experiences so that they do not need to rely only on the leader. A leader is responsible, not only to his purposes, but to his people. He will teach them correct principles and give the group as much freedom to govern itself as possible. His followers can use this freedom to grow.

6. A good leader is a good listener. He creates an atmosphere in which his followers may talk to him frankly about their concerns or criticisms. This is called, by some, "feedback." This helps the leader to know how the follower really feels. Jesus, of course, with His divine discernment, could read hearts and minds accurately, but other leaders should seek "feedback" so that they can become better leaders.

7. Jesus applied his teachings to the "here-and-now" world as well as to the next world. Jesus' miracles were power used in doing good now, the kind of service that followers can see.

8. A good leader must help members of his group "invest" their ideas and feelings in the goals and workings of the group. If group members have been involved in the plans, they will usually perform better than if the leader merely announces his decision or tries to sell the group on his own plan. Members may really try to follow when a decision is simply announced or sold to them, but soon it becomes clear that they have no feeling for the project. For instance, a class party announced by the teacher can be seen as the teacher's party, not the class members' party.

9. Jesus often put questions to his followers to help them think through their own ideas and to understand better what he was trying to teach them. A good leader will also put problems before the group for another reason—to help the group actually make a real contribution by its ideas and actions. No leader is so wise that he has all the answers all the time.

10. A good leader is consistent in his life; he is not like the chameleon, a lizard-like animal which changes the color of its skin so that it is the same

as its surroundings. A good leader should not try to blend into social surroundings which are not consistent with his way of life and still expect to have his followers respect him.

The first two disciples impressed by Jesus wanted to learn more about Him. Jesus told them, "Come and see." A good leader must always be willing to have his followers see clearly what he is like. If a leader ever tries to trick his followers, or to use them for his selfish ends, he destroys the trust that binds them.

In His appearance to the Nephites, Jesus told His followers, "... I am the light; I have set an example for you. ... Behold I am the light which ye shall hold up—that which ye have seen me do. ..." (3 *Nephi* 18: 16, 24.) Jesus urged His followers to live as He lived, to do the things He did, so that people might "feel and see." In order for people to "feel and see," the religious leader must have characteristics which permit people to *feel* his spirit and *see* his example.

Some authorities have written about two kinds

of leaders. The first is the "Big L," or big leader, who makes all the decisions and tries to do all the work. "Big L" grows, but he is surrounded by "little l's," or little leaders, who follow him, but who are not sharing in the growth or experiences. The best type of leader shares with his followers so that they, too, become bigger "L's"; and, surprisingly enough, the leader himself still continues to grow.

In a revealed religion, of course, we do not establish doctrine or Gospel truths by group decisions; but we can do much more sharing of ideas on how best to reach Gospel goals. In a group, we can share what we believe and our reasons for believing, and this will strengthen all members of the group.

Shared leadership is in keeping with the whole purpose of life. We have come to earth in order to grow. We cannot grow without good experiences. We cannot have experiences unless we participate and learn to use our free agency. Just as Jesus prepared His disciples to lead after He had gone, so any good leader will bless his followers by sharing burdens with them.

Library File Reference: Leadership.



In a revealed religion, we do not establish doctrine or Gospel truths by group decisions; but we can do much more sharing of ideas on how best to reach Gospel goals. In a group we can share what we believe and our reasons for believing, and that will strengthen all members.

At One With God

by Anthony I. Bentley

There is no frigate *half so good*
To take us, *time away*,
As that pure goal, "At One With God":
By love, joint heirs with Christ.
This traverse may the poorest take
Without oppress of toll;
How frugal is the chariot
That bears a human soul!¹

"At one" is not a common expression today. And yet, whether one is part of a mixed school group, or one of a group conversing in a living room, or a clerk working in a business office, his personality thrives on accomplishing in his association with others the full meaning of "at-oneness," which is an harmonious personal relationship with others.

Each of us tries to avoid becoming isolated from other significant people, particularly to the point of being called a "lone wolf," a "wall flower," or the "you-can-have-him, I-don't want-him boss." It is a sad and lonely human who suffers and then cannot restore his broken relationships.²

Even without the preposition "at," the remaining part of this expression, "one," is a troublesome word. After years of understanding "one" as the designation for a single thing or unit of measurement, it is difficult to accept its somewhat paradoxical secondary meaning of harmony, unity, wholeness or perfection. Even the Master, as a great teacher, had problems of communication while talking to His disciples in terms of His own oneness with the Father, and of the integrity of personality and the unity with others which each of them should try to achieve to become perfect like God.

Words Are Like "Frigates" from Afar

Because English, as a language, combines so many different cultural contributions, its expression, words, and even syllables are like "frigates" from afar. When we first become aware of their social usage, they already bear cargoes of meaning picked up at

various ports along the stream of life and experience down which they have traveled. Thus the good ship, "At One," picked up its Middle English and French connotations of "harmonious personal relationships"³ and "closely united friendship" a long time ago. The list could be extended considerably. Moreover, each user or hearer of one of these expressions blends in his own meaning, according to his past experience and frame of reference.

Applying the concept of *at oneness* to our relationship with God, the Gospel-minded person draws on many ideas contained in his frame of reference. These are basic assumptions, bits of experience, elements of truth, and mental pictures which combine to make what Matthew Arnold would call a "steady and whole" type of understanding of an ongoing affinity to God. One such concept is represented in the chart below.⁴ This depicts nine times or conditions under which we have been, now are, or may be in God's presence, in His frame of mind, or in the divine way of life. It connotes, too, the role and influence of Jesus Christ as our Elder Brother, God, Exemplar, Redeemer, and Mediator. All that He does is aimed at our ever-greater, eventual, and eternal unity and association with the Father of our spirits.

Author of Our Faith

Jesus' promotion of our oneness with God began in the premortal, spirit world. As the first of God's spirit children, He most readily accepted and incorporated into His personality the goals, qualities, and behavior of God. He was characterized in Abraham's vision and subsequent report as being "one . . . like unto God" and as enthusiastically suggesting how the divine plan for eternal life could be implemented. (See *Abraham* 3:24-26; *Moses* 1:39.) Thus He personified the faith that is a blend of obedience to truth and adventurous seeking of the potentials of life, conducive to godlike wholeness and perfection.

Later, when God called all His family together in

(For Course 28, Lessons of March 22, and 29, "The Atonement"; and of general interest.)

¹Adapted from Emily Dickinson's poem, "There Is No Frigate Like a Book," in Louis Untermeyer edition, *Modern American Poetry*, 1925 edition; Harcourt, Brace and World, Inc., New York; page 34.

²See Robert McAfee Brown on "Reconciliation," in *The Bible Speaks to You*, 1955 edition; The Westminster Press, Philadelphia; page 137.

³C. L. Mitton, "Atonement," *The Interpreter's Dictionary of the Bible*, Abingdon Press, New York; page 309.

⁴Adapted from Lowell L. Bennion's basic idea-form, *The Religion of the Latter-day Saints*, 1940 Edition; LDS Department of Education, Salt Lake City, Utah; page 54.

a council and asked, "Whom shall I send?" enough of us had partaken of Jesus' contagion of harmony with God that we rejoiced in the choice of the Firstborn as our leader. By our courageous love for the Author of Salvation and our persuasive testimonies of His merit, grace, and mercy, we won the support of the majority of God's family and the right to go on to mortal probation.

The genius of Jesus' offer to represent God stemmed from His realism and grace. He had respect for our basic nature as progeny of God. And by observing the principles applied by God for our joy and growth, Jesus knew that eternal life with our Father had to be the outgrowth of living apart from Him as free and responsible agents under varied conditions. He accordingly proposed that we voluntarily come to a world full of contrasts to, as well as possibilities for, achieving the qualities represented by God—immortality, and eternal progress. By man's acceptance of divine grace and his own worthy participation, in Christ's name, a restitution of fellowship with God could be achieved.

It was by godlike love that Jesus was thus able to respond creatively to and was able to promote even at a great sacrifice, our possible destiny and eternal progress. This was the beginning of our living by faith in Christ. We developed the ability to live as though that destiny and progress were real and possible without actually being able to immediately verify the same.

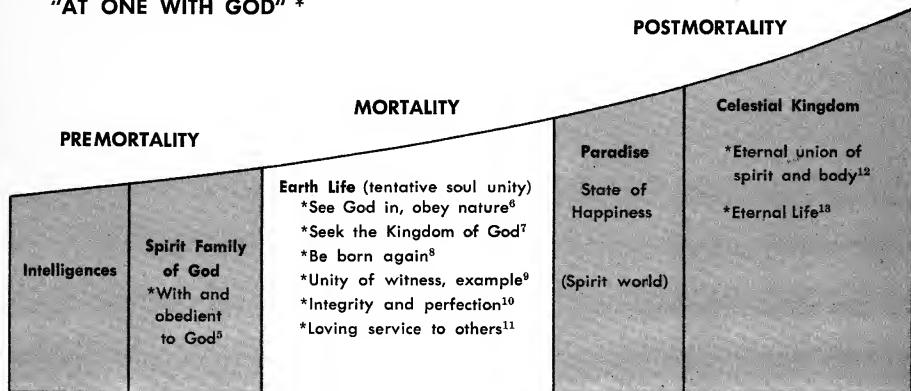
To help man confront the risks of such a mortal probation, Jesus offered to mediate man's venture, growth, and quest for renewed life with deity. If permitted to represent both parties, He would blend the two natures within His own, partake of the experience, and exemplify the requisite, perfecting love of living and dying for man in order to draw unto the Father again all who would be willing to follow the Way. (See *John* 12:32; 14:6; 3 *Nephi* 27:14.)

For this grand plan and graciousness, we join with the Nephite prophet, Jacob, to sing in praise, "O the Wisdom of God, his mercy and grace." (2 *Nephi* 9:8.) For He is the rock of our salvation.

Library File Reference: God and Man.

Nine Aspects of Being and Becoming

"AT ONE WITH GOD" *



⁵Doctrine and Covenants 93:23, 29, 33; Revelation 12:10, 11.

⁶Doctrine and Covenants 84:46, 47; 88:6-13, 47; 130:20, 21.

⁷Matthew 6:33; 1 *Nephi* 13:37; Doctrine and Covenants 93:1-4.

⁸John 3:5; 14:15-18; 2 *Nephi* 9:23, 24; 31.

⁹Matthew 5:13, 14; Ephesians 4:3; 3 *Nephi* 11:32-41; Doctrine and Covenants 20:26-28; 88:66-68.

¹⁰1 *Kings* 9:4; Matthew 5:3-10, 48; Doctrine and Covenants 124:15.

¹¹Matthew 5:44; 22:37-40; John 13:34, 35; 1 *John* 4:7-21; Doctrine and Covenants 38:23-27.

¹²John 6:37-54; Doctrine and Covenants 88:15-19.

¹³John 17:1, 3, 22-24; Doctrine and Covenants 14:7; 131:1-4.



Nothing brings power and persuasion to leadership like a humble heart. Jesus was the exemplar by washing His apostles' feet on the night of the Last Supper.

The Quest for Humility

by Wendell J. Ashton*

Our Heavenly Father must love humility. His Only Begotten Son was born in a manger in a crowded little city. This same Jesus, in choosing the foremost of His apostles, called a humble fisherman, Peter, while he (Peter) was casting a net into the sea. The Master's greatest earthly message was given informally on a mountainside.

The Son's supreme sacrifice came on a cross between two thieves. The announcement of His resurrection was made to a weeping woman, alone, who had come with others at dawn to anoint his lifeless body.

The Father and the Son announced the restoration of the everlasting Gospel to a humble farm boy in the woods of an American wilderness.

Momentous events in God's dealings with men have been hallowed in humility.

True humility, then, must be a divine quality. Pursuing humility is one of the most rewarding quests. To possess humility is to find a great source of happiness, strength, and peace.

No one has more vividly portrayed the role of humility among men than did Jesus when His disciples came to Him saying, "Who is the greatest in the kingdom of heaven?"

(For Course 12, lesson of March 8, "Preparation for the Ministry"; and for Course 14, lesson of April 5, "The Sermon on the Mount"; and for general reading.)

*Brother Wendell J. Ashton has written the back cover articles of *The Instructor* since 1944. He has also authored five books. For a number of years he was General Secretary of the Deseret Sunday School Union, a member of the General Board, and chairman of *The Instructor* committee. He now serves on the adult committee of the LDS Coordinating Council. Brother Ashton, an advertising and public relations executive, has served and still does serve in numerous other Church and civic positions. His wife, the former Marian Reynolds, died about a year ago. They are parents of six children.

The Master replied by calling a little child unto Him. Placing the child in the midst of His questioners, the great Teacher said: "... Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." (*Matthew 18:1-4*.)

How does one pursue humility?

There are, no doubt, many ways. May we consider four: prayer, giving, achieving, and leading.

Humility through Prayer

There is no more exalted expression of humility than in prayer. Humility in prayer is the beginning of great power. Jesus, with both His action and His teachings, showed the strength of humility in prayer.

Ponder some of His own prayers.

In the midst of two of the Master's greatest miracles, He sought His Father in what must have been a most fervent prayer. Jesus had been preaching to the multitude in the desert. It was springtime, and as the thousands of followers sat on the grass He fed them through the miracle of the loaves and fishes. It was a great triumph for Jesus. And in that hour "... he went up into a mountain apart to pray. . . ." (*Matthew 14:23*.) It was evening, and He was alone.

One key to true nobility in character is what a

man does after victory. Jesus set the example: He went alone to His Father in prayer.

From that prayer on the mountain, Jesus proceeded to another great miracle: walking on the water and stilling the tempest on Galilee.

Prayerful humility so often precedes notable achievement.

Another of the Master's recorded prayers came before one of His greatest earthly decisions: choosing His Twelve. Luke tells us that Jesus "... continued all night in prayer to God" in the mountain. "And when it was day," He chose His Twelve. (*Luke* 6:12, 13.)

It is a wise and humble man who goes alone to the Lord before he decides.

Is it not true that so often we find ourselves going to the Lord in prayer, asking Him to agree with a decision we have already made or one we wish to make? Here again, Jesus set the proper pattern. In the Garden, before His betrayal, the Master prayed that His Father would remove the cup—"if thou be willing." Then Jesus reiterated His humility before His Father: "... nevertheless not my will, but thine, be done." (*Luke* 22:42.)

And in that expression, Jesus demonstrated that selflessness is the companion of true humility.

Humility through Giving

Another incident in the life of the Master reminds us of the added power that humility brings to faith. A certain centurion's servant was sick, "ready to die." The centurion sent word asking Jesus to heal the afflicted servant. As Jesus approached the centurion's home, the officer again sent word. This time he asked Jesus not to trouble Himself by coming to the home "... for I am not worthy that thou shouldst enter under my roof." Then the centurion requested that his Master merely "say in a word, and my servant shall be healed."

To this kind of humble, selfless faith, Jesus paid a glowing tribute: "... I have not found so great faith, no, not in Israel." (*See Luke* 7:2-9.)

Henry David Thoreau, a humble, nature-loving man of letters, wrote, "Humility like darkness reveals the heavenly lights."¹

Humility assumes one of its most divine roles when it walks with giving. Jesus eloquently enunciated this fact on the mount:

But when thou doest alms, let not thy left hand know what thy right hand doeth:

That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. (*Matthew* 6:3, 4.)

¹Walden: Conclusion.

After Jesus had healed the leper, He requested: "See thou tell no man. . . ." (*Matthew* 8:4.)

Time and again He emphasized that giving is golden when it moves quietly.

As with most homes when sorrow comes, our humble abode received many kindnesses about a year ago. Some months afterward one of our daughters was asked to give a 2½-minute talk in Sunday School. Her subject was kindness. Of all the gifts coming to our home she cited one: it was a small foil plate of homemade cookies left in our rural mailbox one night. There was no card. The kind act remains a secret to this day.

Our law of tithing is a great teacher in the quest for humility in giving. This law asks a generous portion of one's income. But the giving is voluntary. No one knows what is given except the giver, his leaders—pledged to keep the confidence—and the Lord. Honestly and faithfully contributed, tithing brings to the participant a habit of regular, quiet giving.

Similarly, fast offerings, ward building funds, and Church welfare contributions are priceless opportunities for the blessing of humble selflessness.

Humility in Achievement


"... Nearest the throne itself must be the footstool of humility," wrote James Montgomery, a Scottish poet.

To take success humbly is a quality which helps make of a mighty man a great man. Jesus again is our supreme exemplar. After his greatest triumph, that over the grave, He did not appear with a fanfare to a large concourse. He made the first announcement of His victory to a weeping woman alone in a garden. He gave her importance, too, when He added: "... I ascend unto my Father, and your Father; unto my God, and your God." (*John* 20:17.) The humble, resurrected Nazarene, in His hour of triumph, wanted Mary Magdalene to know that He was to ascend to *her* Father and *her* God.

A humble man or woman is ever mindful that all mankind are children of a common Heavenly Father. A humble man remembers that he who serves him as a deliveryman or caddie or bootblack is his brother. He is treated as a brother. A humble man never patronizes. The humble man also realizes that those who may be in a higher economic station are also his brothers. The humble man is respectful but never slavish. Humility is not to be confused with servility.

Recently, a Mormon boy who has risen to become president of the F. W. Woolworth Company returned to his native Utah to present a lecture. As the chief executive of his far-flung company, Robert C. Kirk-

(Continued on page 55.)



HIGH ABOVE THE ATLANTIC,
HOMEWARD BOUND, I BEHELD...

MY SEVEN CLOUDS

*by Gerhardt Goeckeritz**

OUT on the black runway, the big, silver airplane was warming its engines in preparation for flying 20 entertainers back to the United States. I was one of this group that had been on a tour of beautiful, foreign countries.

After entering the plane, we chose our seats. Mine was next to a window. We fastened our seat belts. The roar of the engines became louder, and soon our plane was floating smoothly among the clouds.

While I sat there, my mind began to turn back to our prosperous summer. Our group of 20 Mormon young people had lived close together as brothers and sisters in the Gospel and had been very conscious that we were ambassadors of the Lord. As I peered out into the soft fluffy clouds with their many shapes and forms, certain ones brought to my mind different standards we had represented on our tour.

To my left, a few white puffs gathered to form a glass of freshly-poured white milk. Both frosted and warm milk had refreshed us many times in Europe, since it was about the only drink we found suitable, in living up to our standards. It is unusual for people to drink anything except wine or beer in Europe, and keeping enough fresh milk on hand for 20 LDS people was sometimes a difficult job for hotels and restaurants.

(For Course 8, lesson of March 29, "Joseph in a Strange Land"; and of general interest.)

*Sister Gerhardt Goeckeritz is a junior majoring in business education at Brigham Young University. She is from Clearfield, Utah. She was one of 20 BYU Program Bureau entertainers who toured four European countries this past summer during a three-months' road show excursion. Sister Goeckeritz has been a Junior Sunday School teacher, an organist, and a drama director. In addition to this article, she has written short stories and articles for her own Sunday School class and for BYU's Program Bureau.

As our plane climbed higher, the clouds became thicker. This time I could see a stalwart pulpit forming in the clouds. Our group performed much on the stage, but we also did our share behind pulpits. Each Sunday one of us was given the opportunity of speaking in Church. Sometimes we were with congregations of foreign branches; sometimes we held our own meetings, since the priesthood was well-represented within our group. We always kept God's commandment to meet each Sunday and partake of the sacrament.

The pulpit also reminded me of many diligent missionaries we met who were working in the spirit of love to bring new converts into the Church. Our group had a special missionary call, too. Before leaving for Europe, we had studied the scriptures and the missionary lessons; we prayed and fasted. We wanted to be prepared for any opportunity to, help someone understand the Gospel.

As we continued our flight over the Atlantic, there were so many clouds that it was easy to find something new each time I looked. The next image I saw was a soft, crisp dress. A dress as beautiful and well-tailored as this one reminded me of the clothing standards our group had set. Before we started our trip to these foreign countries, we had decided to make our physical appearance as attractive as possible, in keeping with our spiritual appearance. We wanted to represent the wholesome, clean-cut youth of the Church, America, and Brigham Young University. To do this, we selected our clothes with careful judgment. The girls chose dresses that were not too short, nor sleeveless, nor immodest.

Our handsome young men kept themselves in clean, pressed shirts and suits.

Before we had even considered our personal clothing, however, we knew that our costumes must be especially modest but still gay and colorful. Our costume-girl went to the trouble of making culotte slips that would keep the dancers' legs covered as they twirled. We wanted to show our God-given talents to the world without an unseemly display of our physical selves. All our costumes held the same standards as our personal wear—that of modesty.

One wing of our plane scattered the foam of the clouds that in my imagination had outlined a bus. The shattering of this bus in the clouds gave me chills, as I thought of how many times our bus could have crashed. But we had been protected by our Father in Heaven, especially since we had had group and individual prayers each morning.

Our bus was slow and awkward, and it bumped and shook as it went along the narrow streets. But we enjoyed being together—safe and well guarded.

I saw straight, dignified clouds of military men in rows who seemed to applaud and say, "A show well done, BYU, in more ways than one—with clean thought, respectful dress, and radiance of brotherly love for us and for every nation."

Outlines of instruments and notes sending love and hopes to people everywhere, as ours did, were pictured throughout the clouds. Several times we were able to do shows for members and investigators of our Church. Our notes of music were our testimonies, singing out the truthfulness of the Gospel.

The last silhouette in the clouds seemed to be a heavenly messenger. He was nodding his approval of a mission well-done.

At sunset we descended to the runway and home, and I realized with a warm feeling of contentment that we had been good representatives of our school, our Church, and of America. The clouds had helped me relive our summer tour of Europe.

Library File Reference: Gospel Living.

THE QUEST FOR HUMILITY (Continued from page 53.)

wood directs operations of some 4,000 stores scattered through much of the Free World. Those of us who spent some time with him were impressed with his personal dignity, his quiet wisdom, and his "old-shoe" humility. In the lecture,² he told of his beginning days with Woolworth's in its Provo, Utah, store. The store manager, he said, gave him two bits of advice which have stayed with him. The manager said Bob Kirkwood's company would expect two things from him: first, a willingness to work hard; and, second, a willingness to "broaden my knowledge of people, and to make them feel that they were working *with* me rather than *for* me."

"For whosoever exalteth himself shall be abased," said Jesus, "and he that humbleth himself shall be exalted." (Luke 14:11.)

Sir Thomas Browne, a seventeenth century English physician and writer, once wrote: "Owe not thy humility unto humiliation from adversity, but look humbly down in thy state when others look upward upon thee."³

Humility gives to achievement the lustre of the divine.

Humility in Leadership

Nothing brings power and persuasion to leadership like a humble heart. Here again Jesus is the supreme exemplar. On that memorable night of the

Last Supper, Jesus Himself washed the feet of His apostles. Earlier, He had said, "But he that is greatest among you shall be your servant." (Matthew 23:11.)

Even before the earthly days of the Master, there was another king who had served like that. His name was Benjamin. He was known to labor with his own hands. In an historic address to his people, King Benjamin said: "And I, even I, whom ye call your king, am no better than ye yourselves are; for I am also of the dust. . . ." (Mosiah 2:26.)

One of the respected community leaders of our city through many years is a banker, Orval W. Adams. He rose to become president of the American Bankers Association. In my many years of acquaintance with him, I can never remember seeing Orval Adams come into the presence of a child without giving him his immediate, affectionate attention. No doubt his warm friendship for the humblest of people has been a contributing factor in his leadership among the mighty.

Alfred Lord Tennyson described true humility as "the highest virtue, mother of them all."⁴

Certainly humility is the companion of greatness. From humility flows pure strength, peace, contentment, and happiness. No wise man will ever end his quest for complete humility.

⁴"The Holy Grail, 1:445.
Library File Reference: Humility.

²Milton Bennion Foundation lecture at University of Utah, Oct. 15, 1963.
³Christian Morals, part 1, section 14.

THE LANGUAGE OF PRAYER

Suggested Lesson for Stake Conference Sunday (Second Quarter) by Oliver R. Smith



"... Lord, teach us to pray. ..."

—Luke 11:1.

TO THE TEACHER: The following material is suggested as a uniform lesson to be used in the Senior Sunday School on Stake Conference Sunday during the second quarter of 1964. It is assumed that Junior Sunday School classes will use the regular lessons for that Sunday. The ward superintendent should have determined in advance the Sunday School classes that will be held on Stake Conference Sunday so that teachers will be able to plan in advance for particular age groups. It is not intended that every teacher will follow this outline in detail. The material should be adapted to fit the needs of the situation and the group.

LESSON OBJECTIVE: To impress on each person that prayers should have appropriate language, form, and feeling.

Just as the disciples of Jesus needed to be instructed in the proper method of approaching our Heavenly Father through prayer, so do we. Parents can best teach children in the home in the wording of individual prayers—as at the bedside, at the table, and in the family circle. The essence of such prayers is a heart-felt supplication and a sincere outpouring of gratitude to God in simple language—"uttered or unexpressed."

In keeping with the Saviour's warning against "vain repetitions," we should avoid the use of prayers by rote, for such memorized expressions tend to become meaningless parroting without feeling.

In Shakespeare's *Hamlet*, the troubled Claudius broke off praying when he found his heart was not in it, and exclaimed: "My words fly up, my thoughts remain

below; words without thoughts never to heaven go."¹

Special consideration needs to be given to the proper form and language of the prayers we give in public, as contrasted to those we give in private. In a public prayer, the person speaking represents the entire group, whether in a prayer circle, a Gospel class, or a congregation. Accordingly, he must bear in mind that he is speaking for the entire group rather than for himself alone. He uses the pronoun *we*, never *I*. Those in the group should let their thoughts follow his words as they are spoken and give a final assent with their "Amen."

Except in the ordinances of baptism and the sacrament of the Lord's Supper, we should not use public prayers with fixed wordings that are read from a prayer book or other source. It is appropriate, however, that we include certain elements in our spoken prayers as did Jesus in the example of the Lord's Prayer. These elements are: an address to our Father in heaven as we begin the prayer, an expression of gratitude for his blessings, petitions for blessings for ourselves and for others, asking for forgiveness, and acknowledging Christ by closing the prayer in His name.²

Reverence is the keynote of every fervent prayer. The feeling of reverence is best carried over to all in the group when we use the pronouns *Thee*, *Thou*, *Thy*, and *Thine* instead of the secular forms *You*, *Your*, and *Yours*. "Wilt Thou bless this meeting" is far better than "Will You bless this meeting."

In the invocation, it is proper to invoke the Spirit of the Lord to attend the gathering. In the benediction, we properly express

thanks for the spiritual uplift we have received and ask His blessings as we depart.

Because a prayer is addressed to God and not to men, it is essentially a divine petition and humble expression of thanksgiving. It is in no sense an occasion for preaching to the Lord or even to the congregation. Ordinarily, it should be relatively brief, and the one giving the closing prayer should avoid trying to summarize the entire meeting. Jesus pointed out the error of those who "... think that they shall be heard for their much speaking." (*Matthew* 6:7.)

A little thought given to the choice of words which are dignified and meaningful will add much to the beauty and spirituality of a public prayer. Thoughtfulness will also help us avoid the constant employment of over-used or threadbare terms and expressions, for these tend to become "vain repetitions" which we use without thinking. The language must be suited, of course, to the experience of the one who is praying. A child should use the best language of which he is capable; and, as he grows in experience, he should also grow in ability to offer a public prayer in a mature way.

More reverent prayers in our Church meetings will come from a careful teaching of the young in both the home and the auxiliaries, and from practice in giving family prayers and prayers in classes. Of greatest importance, probably, is the kind of example given by teachers and others, for young people tend to follow the patterns they hear from parents in the family circle and from adults they hear in our worship services. Thus all Latter-day Saints have the responsibility of offering prayers worthy of emulation.

Library File Reference: Prayer.

Supplementary Reading List:

Articles From The INSTRUCTOR:

"How Shall We Pray?" by Chauncey

C. Riddle, June, 1962; page 190.

"Interview Your Children," by Calvin

C. Cook; November, 1962, page 372.

The Instructor cover, May, 1963; see page 175.

"Counseling with the Lord," by Monte C. Scoville; March, 1963; page 104.

"A Prayer for Leaders," by Della Adams Leitner; April, 1963; page 135.

"Let Me Pray," by Nellie H. Kuhn; June, 1963; page 226.

Books:

Fox, Robert B. *Pray Without Ceasing*, 1961; Deseret Book Company, Salt Lake City, Utah. (A collection of inspirational poems, talks, stories, and thoughts on prayer.)

Fosdick, Harry Emerson, *Prayer*, 1925; Association Press, New York, N.Y.

Peale, Norman Vincent, and Blanton, Smiley, *Prayer Is the Answer*, 1940; Guidepost Associates, Inc., New York, N.Y.

Petersen, Emma Marr, *About Prayer*, 1958; Bookcraft, Inc., Salt Lake City, Utah.

Skousen, Max B., *How To Pray and Stay Awake*, 1949; Bookcraft Publishers, Salt Lake City, Utah.

I SEE GROWING THINGS (Our Cover)

It is spring again—in northern lands. Crocuses are nudging up through the lawn. By the garden wall tulip leaves are reaching for the sunshine. There is a hint of renewed life in the lengthening days.

It is a time for us to look at our own situation. Let us prune out nonproductive habits and rake up the dead leaves of other years.

Let us get all our spring work done now, so that when the "harvest is past, [and] the summer is ended" (*Jeremiah* 8:20), we shall be ready for another time of need.

—Kenneth S. Bennion.

(For Course 1, May 3. "I See Growing Things.")
Library File Reference: Family Life.

¹Shakespeare, William, *Hamlet*, Act III, Scene 3, lines 97, 98.

²"Prayer Invites God's Spirit To Be with Us," by Leland H. Monson, *The Instructor* Convention Issue, 1961, page 19.

*Lights that shine farthest in the dark
world shined bright first at home.*

Order Is A Shining Light

*by Mary Deane Clark**

Flashes of light kept appearing at my bedroom window until I was completely awake. I sat up in bed and looked at the clock. It was 2:00 a.m.!

I rushed to the window to see what could be going on outside at this early hour of the morning; and in the far corner of the lot was a huge, blazing fire. This accounted for the bright light at my window.

I grabbed my robe and slippers and started outside to investigate the strange incident. There I found our two young sons cleaning the back yard and burning the trash. When I asked them why they were doing this at 2:00 a.m., they told me that since this was my birthday, they wanted to surprise me. When they had gone to bed at 8:00 p.m. the night before, they had set their alarm for 1:30 a.m. in order to accomplish this surprise.

(For Course 4, lessons of February 23, "Being a Good Family Member"; and April 5, "Our Obligation to the Family"; and of general interest.)

Because of my sons' love and loyalty to me and their respect for my desire for order, they were burning the trash at 2:00 a.m. in the back yard.

Their boyish judgment might have been misplaced, but their loyalty was unmistakable. I was happy to find that our two boys found "fun" in doing their chores early, as a surprise for their mother's birthday.

It was not hard for me to want loyalty and a sense of responsibility in our family. I learned from my mother and from my seven sisters and two brothers that loyalty and sharing were the rule.

I believe it is important to have a clean and orderly home, and all should share in making it so. Unless I have deep-rooted reasons for wanting a clean and orderly home, I probably will not have one. What are some of the reasons?

First, I believe that the Lord likes an orderly home, and that He is there in spirit when peace and harmony prevail. Also, when the mechanics of running a home are accomplished, there is more time for creative activities and for spirituality. Our prayers become more thoughtful and less hurried. There is time for family talk. We can talk to the younger children about their lessons. There is more time to prepare Church lessons and attend auxiliary meetings. There is more love because children have learned to share, to be tolerant, and to be of service one to another. Children learn to accept responsibility, which helps them to manage their money, their clothes, and to pay their debts. Careful planning on the part of the mother and father means that the house does not manage the family, but the family manages the house.

Starting early in a child's life to teach this principle of sharing responsibility is important. Children discipline themselves when they learn to do at least one thing every day which they do not want to do. When they become older, they find that they have learned how to be happy because they know how to come to grips with life. For life, you know, is made up of a mixture of things we *must* do and things we *choose* to do.

Very young children learn to put away their toys, to make their beds, and to straighten their rooms each morning before they leave for school or play. Self-reliance is learned in making their own beds instead of leaving this for others to do. They take pride in keeping their rooms clean, in combing and even setting their own hair, in keeping their bodies

clean, and their clothes cleaned, pressed, and hung up. In these habits they may find joy and personal satisfaction. The virtue of lifting their share in the load of home life will carry with them throughout life.

If it is possible, children should perform their chores or responsibilities in the morning before going to school. When they return home later in the day, they return home to a joyful greeting of loved ones, to concentrate on school assignments, and to worthwhile fun activities.

All duties in the home are not of equal importance. Learning to put first things first is a great and valuable lesson. When children have performed their chores, they have had the joy of discharging their first responsibilities, and they can turn with satisfaction to well-earned free time.

Meeting together at breakfast time for family prayer is a high-priority event. The day is begun with the first good morning to our Father in Heaven, and each member taking his turn leading the prayer. The dinner-hour gathering in the evening is another must on our family agenda—it is a time for family prayer at the close of the day. What better way to express love and appreciation for each other and to God, in a spirit of cooperation and helpfulness!

The Lord provided the mother and father and the family in a home situation where they can learn all the lessons of life in miniature. Family members are helped throughout life because of well-planned lessons in the home. If a boy is a good manager in the home, he will be better able to become a good-managing bishop, or a good provider as a father and husband. A girl who learns early to put up her own hair neatly will look well groomed as the wife of a businessman or a stake president. A youth who learns to pray earnestly to his Father in heaven will reap the blessing of prayer when he becomes a missionary.

Children should learn these lessons where the Lord intended they should be learned—in the home.

*Sister Mary Deane Clark received a B.S. degree from Brigham Young University. She has had five years of high school teaching experience in physical education, English, and typing. She has also held various positions in ward and stake auxiliaries. But probably her greatest accomplishment to qualify her as the author of this article is the rearing of eight children. Sister Clark lives in Provo with her husband, Harold Glen Clark, who is Dean of the Adult Education and Extension Services at BYU.
Library File Reference: Family Life.

The Triumph of Salvation

BY GLENN L. PEARSON*

Joseph Smith once remarked that complete salvation is triumph over all of our enemies.¹ He also tied salvation to knowledge, saying that we cannot be saved in ignorance (See Doctrine and Covenants 131:6.) In fact, he said that "... every one that does not obtain knowledge sufficient to be saved will be condemned."² This does not mean knowledge in the sense of testimony, but in the sense of information. (See Doctrine and Covenants 46:13, 14; 3 Nephi 9:20.)

We cannot conquer all of our enemies immediately. For instance, obedience to the Gospel can save us immediately from the ravages of a guilty conscience, from many unhappy and unfruitful relationships with our fellowmen, and even from some sickness, pain, and economic upset; but it cannot save us from all pain and sorrow in this life. In all probability we will die and be buried with our ancestors; but through the power of Christ and our obedience to His Gospel we ultimately can escape all pain, sorrow, and the effects of sin and death.

There is a concept of salvation *in* certain things (for example, the celestial kingdom), and a concept of salvation *from* certain things. This arises from the fact that one who is saved from something is also saved in, or ends up in, a certain place or circumstance he would not have reached had it not been for the salvation he obtained from something. For instance, if a person is able to comprehend and obey the Gospel of Christ in this life, he will be saved from the effect of sin and spiritual death. He will be cleansed by the blood of Christ. (See 3 Nephi 27:19.)

In his clean state, man can enjoy being in the presence of God in the celestial glory. Therefore, he remains there and is saved *in* the celestial kingdom; but a person who cannot abide the law of Christ cannot abide a celestial glory. (See Doctrine and Covenants 88:19-22.) Hence, he would suffer if he were compelled to remain in a celestial glory. (See Doctrine and Covenants 88:33; *Mormon* 9:3, 4.) So he is not saved in a celestial glory, but in a terrestrial or telestial glory. If he does not obey any law whatsoever, he cannot be saved in any glory; but, instead, he is consigned to a place without glory. (See Doctrine and Covenants 88:21-24.)

Prior to the restoration of the Gospel, the Christians taught that there are two conditions in the hereafter, heaven for the saved and hell for the damned. But the Lord has revealed to the prophets of this last dispensation that ultimately mankind will be separated into various kingdoms, each with a different glory. (See Doctrine and Covenants 88:20-32; Doctrine and Covenants 76.) We are taught

(For Course 28, lesson of April 5, "Salvation"; and of general interest.)

¹*Teachings of the Prophet Joseph Smith*, 1958 Edition; Selected and Arranged by Joseph Fielding Smith; Deseret Book Company, Salt Lake City; page 297.

²*Teachings of the Prophet Joseph Smith*, page 297.

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that anyone who inherits one of these kingdoms of glory is an heir of salvation. (See Doctrine and Covenants 76:42, 43, 88, 112.) Also, we are taught that the degree of glory one obtains is determined by the laws he does obey. (See Doctrine and Covenants 88:21-24.) This doctrine has resulted in much criticism from Protestants, who maintain that man is saved by grace, not by works. They quote *Ephesians* 2:8, 9 and say this proves that works are unnecessary.

In trying to resolve the theological differences that exist between The Church of Jesus Christ of Latter-day Saints and Protestants on this point, "some of our missionaries have jumped to the conclusion that this passage [*Ephesians* 2:8, 9] must refer to the resurrection. This is not a correct conclusion, as a simple investigation will show.

"In the first place, the passage was directed to saints who already had obeyed many of the works of Christianity such as the first principles and ordinances. Secondly, to be more specific, faith is not a prerequisite to resurrection; but this passage makes it a prerequisite to salvation; therefore, resurrection and salvation are not exactly synonymous. Thirdly, the passage, in its context, affirms the necessity of works. Finally, the same doctrine is found in the Book of Mormon:

"... We labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do.' (2 *Nephi* 25:23.)

"Both of these passages from the Bible and the Book of Mormon specify that salvation follows faith and works. Since neither faith nor works is required to obtain resurrection, we must conclude that Paul and Nephi were not speaking of resurrection when they said salvation, but of something more which requires obedience to the Gospel. We know that not everyone obeys the Gospel; therefore, we must conclude that not everyone will be saved.

"The common scriptural explanation of salvation—i.e., escape from eternal punishment—is best stated in *Alma* 11:37-41.

"And I say unto you again that he cannot save them in their sins; for I cannot deny his word, and he hath said that no unclean thing can inherit the kingdom of heaven; therefore, how can ye be saved, except ye inherit the kingdom of heaven? Therefore, ye cannot be saved in your sins. . . .

"And he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else.

"Therefore the wicked remain as though there

had been no redemption made, except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works.'"³



THE PROPHET JOSEPH SMITH

Complete salvation is triumph over all our enemies.

To return to Joseph Smith's definition of salvation we can define salvation in the highest degree of the celestial kingdom as triumph over every conceivable enemy. Anyone else in the celestial kingdom has conquered death, the agony of the wicked at final judgment, and most other enemies—in other words, most other things that stand in the way of happiness and creativity. Those in other degrees of glory have escaped from the grasp of hell, the devil, and death, and are free to be happy in their own spheres.

³Glenn L. Pearson, *Know Your Religion*; Bookcraft, Inc.; Salt Lake City; 1961 Edition, pages 79-83.
Library File Reference: Salvation.



◀ *When this stern father rejected his daughter's needs, she developed a deep resentment towards him which could only be overcome when he said: "I love you. Would it be possible for you to forgive me?"*

How Shall I Forgive Another?

*by Reed H. Bradford**

Susan was a perceptive student. There was something about her that gave one the feeling that she had a deep understanding of the basic principles of the Gospel of Jesus Christ. There was wisdom in her remarks as there was in her behavior.

In order to stimulate the students in one of my classes to think, reflect, and evaluate, I had asked them, "What do you understand by the statement 'I love you'?" After the class in which this assignment was given, Susan asked if she could see me. She indicated that she had recently had an experience which she thought would be interesting to me. Indeed it was!

"Perhaps I should begin," she said, "by telling you about my relationship with both my mother and

my father. It has always been easy for me to talk with my mother. Ever since I was a child I have been able to go to her with my problems. I have always confided in her and have felt free to ask her about questions that disturbed me. I have shared both my failures and my successes with her. Needless to say, there has been a close bond of friendship and love between us.

"But the relationship with my father has been quite different. He is a man with a very strong personality in the sense that he is intelligent, skilled in decision-making, has great knowledge, and is very successful in business. He has also been an authoritarian. On numerous occasions he has simply announced decisions to me, and I soon learned that I was not to question these decisions. Because I did not feel relaxed and free in my relationship with him I was unable to share my innermost thoughts and feelings, or my problems, with him. Neither did he share his with me. All during these years I never really was sure how he felt about me, but I had the general impression that he more or less took me for granted. I somehow perceived that he felt my principal task was to obey his decisions concerning me.

"Never once during the first 17 years of my life did he ever say to me, 'I love you.' I must confess that in my teen years I gradually began to develop mixed feelings concerning him. On the one hand, I did appreciate his accomplishments; and I was grateful for the things he had done for me and the other members of our family. I should assure you, however, that these feelings resulted from my sense of feeling that it was my duty to appreciate him in these ways. It would not be correct for me to say that I spontaneously felt gratitude. On the other hand, I was beginning to develop a deep resentment toward him. As I grew older, I resented his arbitrary decision-making. I was often upset over the fact that he hardly recognized any of my achievements. Only when my mother would draw his attention to something I had done would he, even in a grudging way, make any comment about it.

"When I was in my 17th year and a senior in high school, I was suddenly stricken with an infection. The doctors did everything they could to diagnose the source of the infection, but their first attempts were completely unsuccessful. I was getting steadily worse. I seemed to sense that this was a very serious situation and confided my feeling to my parents.

(For Course 24, lessons of April 19 and 26, "Make Home Your Heaven"; and for general reading.)

*Brother Reed H. Bradford is a professor of sociology at Brigham Young University.

"I was immediately administered to and additional specialists were called in on the case. After one of these consultations, the doctors left my hospital room to discuss their findings with my parents. They met in an adjoining room. They closed the door separating the two rooms; but the lock did not catch properly, and it opened just a small crack so that I was able to hear what was said. The gist of what the physician in charge stated was that they had done everything they could, but that I had a rare type of infection and none of the drugs which they had thus far used on me were having the desired effect.

"I am deeply saddened to have to tell you this," said the doctor, "but unless we can find some other drug and locate the source of the infection, your daughter will not be alive very long!" This really did not come as a surprise to me because I had realized the seriousness of my illness.

"The doctors left and some minutes passed before the door to my room opened, and my father came to my bedside. I was so ill that I could not see him as clearly as normally, but he came close to me and as he took my hand, he said, 'I love you.' Tears were streaming down his face. 'Would it be possible,' he continued, 'for you to forgive me for the way I have treated you these many years? You see, I was reared in a home in which my own father was much like I am, and I became conditioned to behaving as he did. I know I haven't treated you as you deserved to be treated. I know I haven't shared my life with you, and I have prevented you from sharing yours with me; but if you will give me another chance, I promise you that I will change.'

"The resentment I had built up during the previous years immediately left me. I was filled with an exquisite joy, thankfulness, and peace from within. I forgave him. 'I forgive you with all my heart,' I said, 'and I want you to know that I will treasure this experience this afternoon as much as any in my entire lifetime. I do love you, Dad, and I'll always love you.'

"As a result of the blessings of our Heavenly Father and the skill of the medical profession, I did recover from the infection; and I want you to know that this was the beginning of a new relationship between my father and me. He began to ask my opinions on various questions. He was now sensitive to my feelings. He began to share with me some of his own experiences, and for the first time in our lives we would talk alone for a considerable length of time.

"I recently was married, and the night before my wedding he said to me, 'One of the deep regrets

of my life is that I was so blind during the first 17 years of your life, but I want to tell you how deeply I appreciate your forgiveness. During the last four years we have been able to achieve a wonderful relationship. Beyond this I want you to know that this has affected not only my relationship with you, but my relationship with many other people. I began to look at myself and the manner in which I had treated the members of our professional organization. I saw that I had left much to be desired. You might be interested in knowing that several of the members have since commented to me that I am a changed person. Needless to say, they feel that the change has been all for the good. There is a new morale in our organization because I now see each member as an important individual rather than just someone to carry out my decisions. We have had a cross-fertilization of ideas that has been beneficial.

"I now appreciate the power of forgiveness. It means giving another chance to a person who wants

(Concluded on page 65.)

SUGGESTED AGENDA FOR A HOME EVENING

Opening Song: "Let Us Oft Speak Kind Words to Each Other," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 94.

Opening Prayer.

Lesson Discussion:

1. Let the father or mother, or some other adult member of the family, give a thorough discussion of the various elements involved in forgiveness. The following things should be emphasized:
 - a. Forgiveness is easy when we love someone.
 - b. We should learn to distinguish between disapproving of the behavior of a brother or sister and rejecting him as a person.
 - c. Forgiveness is a commandment given to us by our Heavenly Father.
 - d. Forgiveness should be given when any individual sincerely asks for it, but we should learn that we cannot continually sin and then expect everything to be made right by continually asking for forgiveness. We should have a firm determination to correct our behavior and make a devoted effort to accomplish it.
 - e. A relationship between us in which forgiveness is easy makes it easy for us to communicate with each other on all levels of personality: intellectually, emotionally, socially, and spiritually.
2. Let each member of the family indicate some area where his behavior is not what it should be and also indicate that he or she is going to try to improve that behavior. After everyone has done this, it would then be a kind thing if all can agree to forgive one another for any way in which they might have consciously or unconsciously offended some member of the family.

Closing Song: "Love at Home," *Hymns*, No. 169.

Scriptural Memorization:

Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more.
—Doctrine and Covenants 58:42.

Closing Prayer.

HOW ISAIAH WARNED HIS PEOPLE ... AND US

by Ellis T. Rasmussen*

There are some things that are always wrong. To desire things that I cannot legally or morally attain or justly gain always leads me astray. To indulge myself in satisfaction of appetites or passions in ways unnatural and unintended by the Creator perverts me; for He set bounds to restrict and guard the way, lest I partake of pleasures unattached to proper purposes. To let vanity motivate acts and reactions deleterious to integrity and honor damages my reputation, injures others, and weakens me. To forget God at any time is to lose sight of the path to my eternal destiny.

It is bad enough when I do these things of myself, but it is evil multiplied and intensified when the majority of a community do so. Such evil conditions have prevailed during the times of all the prophets.

It was so in Noah's time, when "... every imagination of the thoughts of his [man's] heart was only evil continually." (*Genesis* 6:5.) Noah taught and warned the people for many years but could not turn back the trend; and since the Creator's purposes were being thwarted and man's development was toward the bestial instead of tending toward the Godly, the Lord Himself took a hand to correct the situation and restore the choice of good and evil, lest all His children learn forever to love the evil only.

In the times of Hosea and Isaiah—not unlike our times today—there was swearing, lying, killing, stealing, adultery, and violence. There was "... no

(For Course 8, lessons of May 31, June 7, and June 14, on the Ten Commandments; and for Course 28, lesson of April 26, "Repentance.")

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truth, nor mercy, nor knowledge of God in the land." (*Hosea* 4:1.)

What can be done to prevent the frustration of life's purpose when "... the whole head is sick, and the whole heart faint" and throughout society "... there is no soundness in it; but wounds and bruises, and putrifying sores. . . ." (*Isaiah* 1:5, 6.) President McKay, the prophet of our time, says succinctly that "pure religion" constitutes a remedy for such ills:

*Pure religion gives one power to rise above the selfish, sensual, sordid life of what Eucken calls pure nature, and enables one to "experience a divinity in life above and beyond the world of sensual reality."*¹

How can this "pure religion" be brought into the human soul? The prophets, like good husbandmen, did two things toward it: They prepared the seed-bed and they planted the seed. The people who receive the seed always have to do the rest.

Since it has been true in the past that people have "gone into captivity, because they have no knowledge" (*Isaiah* 5:13), and since neither the *uninformed* nor the *willfully ignorant* can believe in that of which they have not heard, a primary step of preparation by the prophets is to make God known, and make His ways known to the people. People who resist even this primary preparation are the "... scoffers, walking after their own lusts," being "willingly ignorant" of God or His ways, not even willing to test nor try them. (See *II Peter* 3:3-7; *Alma* 32:26-43.) Even the animals, said Isaiah, know who their masters are, and from whence their sustenance comes; but, said he, speaking for the Lord, "Israel doth not know, my people doth not consider." And why do people not know that which even animals realize? Isaiah said it was because they refuse to be obedient to God; they rebel and revolt more and more until the sword and destruction fall. (See *Isaiah* 1:19, 20; *Alma* 12:10, 11.) But to those who will plant the seed provided by the prophets after they have prepared them for it, it is possible for faith to come by hearing the word of the Lord. (See *Romans* 10:14-16; *Alma* 31:5; 4:19.)

But it is not alone because there is no knowledge of God or fidelity to His way that the land mourns and its dwellers all languish. *False concepts* and creeds about Him, and *superficial worship* of Him caused Him in Isaiah's time to say of their sacrifices and assemblies, "... I am weary to bear them," and of their prayers, "... I will not hear. . . ." (*Isaiah* 1:14, 15.) They worshipped Him as if he were Baal.

Their sacrifices were wasted and their prayers and other worship ineffective because they bespoke no inner regeneration, no dedication to God or His

¹"Message of Inspiration," by President David O. McKay, *The Church News*, Aug. 24, 1963, page 2.

service. Their upraised hands showed no humble supplication, but were red with the evidence of their guiltiness of violence. For this there was one remedy: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well. . . ." (*Isaiah* 1:16, 17.) To do well is to be just and merciful, considerate and kind to fellowmen. Then when they and we come bearing fruits of repentance, the next step to salvation can proceed.

Magnanimously generous is the Lord to forgive the repentant. In our time He has said, "... they might not suffer if they would repent. . . ." for "... he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more." (Doctrine and Covenants 19:16; 58:42; see also 1:32.) Through Isaiah, He said picturesquely that though their sins were as scarlet, they could be as white as snow, and though red as crimson they could be cleansed as white as wool. (See *Isaiah* 1:18.) But "by this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." (Doctrine and Covenants 58:43.) This kind of repentance is essential.

Patiently in Isaiah's time, the Lord waited and withheld Israel's decimation by the hand of Assyria, or their destruction like the destruction of Sodom and Gomorrah. (See *Isaiah* 1:7-10.) That portion which never did heed the call to repent was taken away, and became the "lost tribes" of Israel. Only those of Judah, who had hearkened somewhat better to the prophet's advice, were spared to live and try to fulfill their mission once again—to keep and do

God's laws in the sight of the nations who could be led to say, "... Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them. . . ." (*Deuteronomy* 4:5-7.)

This, too, is our status. As Moses told Israel and as Jesus told His followers, so He has told us to go forth, obeying His commandments, proclaiming the fulness of His Gospel, using His power beneficently, so that faith may increase in the earth, and His everlasting covenant of salvation be established with the people of our day, giving unto all the opportunity to hear who will hear. Thus the law may go forth from Zion and eventually the word of the Lord from Jerusalem, and all nations be benefited and many people walk in His paths. (See Doctrine and Covenants 1:2-23; *Isaiah* 2:2-4.)

Published records of our time show statistical evidence of the ills of our society, individually and en masse, financially, socially, politically, and morally. The great day is upon us as it was upon them: we ought not repeat the fatal errors of the people of Noah's time, nor those of Isaiah's time who became the lost tribes of Israel. They were lost for a time, but we could be lost forever. As Isaiah foretold:

Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed. (Isaiah 1:27, 28.)

Library File Reference: Israel.

HOW SHALL I FORGIVE ANOTHER? (Concluded from page 63.)

to change. I know that one can only do this when he has a true respect and love for another person. I have been able to see that we do feel hurt when others do misdeeds against us, but we should never permit that feeling to cause us to lose sight of our real goal in all our relationships with others: to help them to achieve the kind of joy intended for them by our Heavenly Father."

Forgiveness brings the following blessings to the forger:

(1) The knowledge that he is carrying out an important commandment of his Heavenly Father. When Peter asked the Saviour, "... Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven." (*Matthew* 18:21, 22.)

(2) It can be a great motivating factor in reforming his own behavior. Each of us has made

mistakes. Perhaps as a result of our tensions and stresses we have said and done things we really did not intend to say nor do. When we ask forgiveness from another and he freely and honestly indicates his forgiveness, this often results in our wanting to go the extra mile to indicate to him that we appreciate his action.

(3) Each of us has need of forgiveness from our Heavenly Father for some of our own actions. He has said, "For if ye forgive men their trespasses, your Heavenly Father will also forgive you." (*Matthew* 6:14.) Repentance must be a part of the lives of all of us when we make mistakes.

Forgiveness comes easily to anyone who loves his fellow human beings in the way our Heavenly Father and the Saviour love us, because one's goal is really to help his brother and sister in any way he can, so that they might know the same joy he has known.

Library File Reference: Forgiveness.

Mother Is Always There

by Lorin F. Wheelwright



makes reason stare." It is the memory of a mother whose influence is always present, yet whose being is somewhere called "there." She is always "there" to teach, to guide, and to comfort. She is always "there" to discipline when needed, to advise, and to spur on to greater achievements. She is always "there" to call us home at eventide and to shelter us when others are hostile, to believe us when others are skeptical, and to trust us when others doubt. This memory of mother begins as an image in a child's eyes and grows as she touches his tender moments of hunger, hope, and happiness.

Let us cherish the bonds that tie us to our mothers; and let us remember that long after the apron string is loosened, there remains a stronger cord that binds forever—woven with the tender threads of love and strengthened by the sacred vows of eternal parenthood. To honor mother is to keep those bonds so pure that when we reach a celestial sphere we can again unite as a family. Then we can come home to a mother who has always been "there," loving us, praying for us, and awaiting our safe return.

Mother, your voice is singing to me,
Calming my fear of the midnight storm;
Mother, your hands are clinging to me,
Folding me into your arms so warm.

Mother, your eyes are filling with tears,
Shining like stars in the blackest night;
Mother, your heart is beating for me,
Hiding the thunder, holding me tight.

Mother, your voice is speaking to me,
Telling me now is the time to pray,
Mother, your words are becoming mine,
As listening, I learn the words to say.

Mother, as wandering afar I go,
My soul is never inclined to roam;
Mother, your love is still holding me,
Holding me close to home.

WHAT is the precious bond that holds a child to his mother? Its meaning is contained in that wonderful word, "love." The child who is robbed of a mother's love is poor indeed, because deep within him is a yearning for kinship. His heart hungers for the apron string which symbolically is a lifeline to which he can cling as he grows tall in the world. Equally tragic is the fate of the child who becomes ensnared in that apron string and can never free himself. This most delicate and vital tie between mother and child needs skillful weaving so that it is strong enough to hold in times of stress, yet elusive enough to release when maturity demands.

We can burden our observance of Mother's Day with a sentiment that overlooks the intelligence of the wise parent who says, "Weaning is essential to sustenance." We need to remember the wisdom "that

(For all Mother's Day lessons.)

Library File Reference: Mothers and Motherhood.



Eliezer and Rebekah

THE STORY

And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; and said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?

— Genesis 24:22, 23.

Thus is described the moment of the scene before us. The time is about 1,880 years before Christ. The place is a well of water just outside the city of Nahor in Mesopotamia. (See *Genesis* 24:10.) No camels are shown in the scene, but their bearded owner — the man shown in the picture — is presumably Eliezer, the oldest and most-trusted servant of the great patriarch, Abraham. (See *Genesis* 15:2; 24:2.) He holds a gold earring in one hand and two bracelets of gold in the other, as he speaks with the damsel in blue. She is none other than Rebekah, granddaughter of Abraham's own brother; she is the virtuous and beautiful woman destined to become the literal mother of Israel. (See *Genesis* 24:24; 25:26; 35:10; 49:1-28.)

Eliezer has come for a very special purpose. To understand his mission, it is necessary to have at least some knowledge of the previous life of Abraham.¹

In the early years of Abraham's life, he lived in a land called Chaldea, in the city of Ur, which was probably at the northern tip of the Persian Gulf.² Chaldea itself was "in the southern portion of Mesopotamia along the Euphrates River."³ Due to apostasy of the people there who had once had the Holy Priesthood, heathenish rites of extreme wickedness were practiced by a fanatical priesthood; and innocent men, women, and children became the victims of human sacrifice. Abraham, however, had obtained the Holy Priesthood from Melchizedek. (See *Abraham* 1:14; *Doctrine and Covenants* 84:14.)

The Lord revealed to Abraham that there would be a famine in the land, and soon the famine came throughout all the land of Chaldea. (See *Abraham* 1:29, 30.) His brother, Haran, died because of the famine; but Nahor, Abraham's other brother, and Terah, their father, survived. (See *Abraham* 2:1.) Also Lot, Abraham's nephew, and Sarai and Milcah, the daughters of Haran, survived the famine. Abraham married Sarai (whose name was later changed to Sarah), and Nahor married Milcah. (See *Abraham* 2:2.)

The Lord had said to Abraham, "... Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Therefore, Abraham left Ur "... to go into the land of Canaan." (*Abraham* 2:3, 4.) For reasons soon to be explained, Abraham and Sarah, together with Lot and his wife — Abraham's father following afterward — left the land of Chaldea to look for a land the Lord would show them; and they went north-westerly en route along the Euphrates River "until they reached the headwaters of that river in Assyria. When Abraham reached this area he ordered his party to stop. They named this settlement Haran in honor of Abraham's dead brother."⁴ (See *Abraham* 2:4.) But they still had not left Abraham's country, Mesopotamia. They had not yet entered into the land of Canaan.

An important side-note is the fact that Abraham's brother, Nahor, and Nahor's wife, Milcah, had not come with Abraham but had remained in Ur of the Chaldees. Sometime later, however, they did leave Ur and moved up to Haran, where Nahor established the city bearing his name, and in which his granddaughter, Rebekah, was reared.

Abraham's father, who had become prosperous in Haran and returned to his sins, remained there. (See *Abraham* 2:5.) But to Abraham the Lord said, "Arise, and take Lot with thee; for I have purposed to take thee away out of Haran, and to make of thee a minister to bear my name in a strange land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice." (*Abraham* 2:6; see also *Genesis* 12:2, 3.) Accordingly, Abraham departed from Haran in company with a number of converted souls. (See *Abraham* 2:15.)

They entered the land of Canaan where Abraham made sacrifices to the Lord; and the Lord appeared to him and said, "Unto thy seed will I give this land." (*Abraham* 2:19.) But there was famine throughout Canaan, and Abraham continued south down into Egypt. After being there awhile, he returned to Canaan. He and Lot separated, and Lot "pitched his tent toward Sodom." (*Genesis* 13:12.)

After that separation, the Lord said to Abraham, "... Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the

(For Course 8, lesson of February 23, "The Bride from Haran"; and of general interest.)

¹ Skousen, W. Cleon, *The First 2000 Years*, 1953; Bookcraft, Salt Lake City, Utah; chapters 26 to 32.

² Curtis Publishing Company and C. S. Hammond & Company, *The Curtis-Doubleday World Atlas*, 1962 edition; Doubleday and Company, Garden City, New York; page B-5 of the Illustrated Gazetteer.

³ Skousen, W. Cleon, *The First 2000 Years*, page 261.

⁴ Skousen, W. Cleon, *The First 2000 Years*, page 276.

⁵ Skousen, W. Cleon, *The First 2000 Years*, pages 294, 295.



From a Painting
by Nicolas Poussin

ELIEZER AND



D REBEKAH

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Eliezer and Rebekah

length of it and in the breadth of it; for I will give it unto thee." (Genesis 13:14-17.)

When he returned to Canaan, Abraham was 75 years old.⁶ (See Genesis 12:4.) The importance of having his descendants live in the land of Canaan was of the utmost to him. He knew that the blessings of the Lord for them would only be given in Canaan. He himself remained there for the rest of his life.

Abraham was 140 years old⁷ when he took steps to obtain a wife for his son, Isaac. The Canaanites were cursed concerning the priesthood (Abraham 1:21-27; Genesis 24:3). This was an open danger to Isaac, who had been raised in the land of Canaanite women—a danger in that Isaac was the bearer of the Holy Priesthood which would be lost if contaminated with the blood of Ham's descendants, the Canaanites. Also, Abraham feared that Isaac might be tempted to stay in Mesopotamia, where he to go back there among his kindred in search of a wife. These things Abraham firmly explained to his eldest and most trusted servant, Eliezer, as he assigned Eliezer a most sacred mission to Mesopotamia. (See Genesis 24:1-9.)

And Abraham said unto him [Eliezer] . . . The Lord God of heaven . . . shall send his angel before thee, and thou shalt take a wife unto my son from thence. (Genesis 24:6, 7.)

To return to the painting, Eliezer demonstrates the sureness of his faith as he stands at the well in the city of Nahor. Believing he has arrived at the place of Abraham's kindred, he plans a simple process in his mind of the order of events as he would like them to take place. This plan he presents to the Lord in full faith that the Lord will provide a means for the plan to come to pass—which truly happens. In this way, he comes to know which woman is the Lord's choice for Isaac; and after he is joyfully admitted into the house of Rebekah's father, he pursues his cause with diligence and with true missionary spirit. (See Genesis 24:12-54.)

The humble and gracious disposition of Rebekah is evident in her appearance at the well with Eliezer. One is justified in believing that this indicates the fulfillment of Abraham's prophecy that the angel of the Lord would go before Eliezer to prepare the way. Still, Rebekah's strength of character and faith in the Lord are clearly revealed in her decision to leave her loved ones in Haran the very next morning and follow Abraham's servant to the land of Canaan. (See Genesis 24:55-61.)

One of the most romantic passages of scripture

is the description of the final events in the mission of Eliezer, Abraham's "good and faithful" servant:

And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming.

And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil, and covered herself.

And the servant told Isaac all things that he had done.

And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife: and he loved her: and Isaac was comforted after his mother's death. (Genesis 24:63-67.)

THE PICTURE

Nicolas Poussin, a French painter "called the head of the French School,"⁸ did nearly all his great works in Rome where he lived much of his life. In 1648, during "the maturity of his power," he painted *Eliezer and Rebekah*—only 32 years after the death of William Shakespeare.

In his work *An Outline History of Art*, Joseph Pijoan writes of Poussin, "His colors are opaque and earthy, and his composition, precise and studied. 'My nature,' he [Poussin] writes, 'causes me to seek and esteem well-ordered things and to avoid confusion, which is as repugnant to me as darkness is to light.' Poussin's love for order is not merely an intellectual desire to imitate the art of antiquity, as has been supposed, and thus get away from life and nature, but, he says, 'because there are two ways of seeing things; one, merely looking at them and the other, considering them attentively.' Poussin loved the material world, possibly too well, and it was his aim to ennoble it. On this account with romantic enthusiasm, we might say, he bathes his rocks, combs his trees, and varnishes his skies."⁹

Eliezer and Rebekah is indicative enough of the above observations. In the right foreground of the picture, the well draws admiring attention. Surrounding it are women with their hair properly braided and their pitchers shining with cleanliness.

The well itself, a pleasantly small but firmly built structure, is situated in perfect illusive balance to provide the loftiness of the city seen in the upper left background of the picture. The foreground scene and the stately buildings in the background, with their quiet, impeccable grounds, garnished with the rolling hills beyond, give the effect of serene and natural but orderly existence.

⁸ Bryan's Dictionary of Painters and Engravers, Illustrated, Volume V, University of Utah library; pages 151, 154.

⁹ Pijoan, Joseph, *An Outline History of Art*, Volume III, 1928 edition; Harper and Brothers, New York; page 373.

LIBRARY FILE REFERENCE: Rebecca.

⁶ Skousen, W. Cleon, *The First 2000 Years*, page 295 (see footnote 30).

⁷ Skousen, W. Cleon, *The First 2000 Years; Chronology of the Patriarchs* (see inside back cover).



OT 103

OT 100



ABRAHAM, BELOVED OF GOD

A Flannelboard Story by Marie F. Felt

MANY years after Noah and his family had left the ark and had built homes for themselves on dry land, there lived another man whom God loved dearly. His name was Abraham.

Abraham was a good man. He loved God and obeyed His commandments. He built altars and prayed to God just as Adam and Noah had done. God loved Abraham, too. Many times he appeared to and talked with Abraham, telling what he should know.

In the land of Chaldea where Abraham and his family lived, the people did not worship God. Instead they bowed down and prayed to idols made of wood and stone. Abraham knew that this was not right. He knew that they should worship the Lord God and none other. In order to show God that he loved Him, Abraham tried at all times to do the things that the Lord wanted him to do.

One day Abraham's family was told by the Lord to leave the land of Chaldea and move to the land of Canaan. They had many things to take with them; their tents so that they would have a place to rest, their food and clothing, their cattle, their sheep, and their servants. As soon as all was ready, they started on their journey. After they had traveled for a long time, they came to the city of Haran. Since Abraham's father was getting very old and travelling was hard on him, they decided to stay here for awhile.

With his father gone, Abraham tried harder than ever to please the Lord. In all that he did, he was honest and kind and obeyed God's commandments. Because of this the Lord was near to him and talked with him. One day God said to him, "Get thee out of thy country . . . unto a land that I will shew thee.

And I will make of thee a great nation, and I will bless thee and make thy name great . . . and in thee shall all families of the earth be blessed." (*Genesis 12:1-3.*) God wanted Abraham to move to another place farther away; one that God had chosen especially for Abraham and his family.

It must have pleased Abraham very much to know that God cared where he lived and what he did. Even at that it was hard for him to leave his home in Haran. There had been so many kind friends and neighbors. They had helped to make life very happy and he undoubtedly enjoyed being with them. He loved the green fields and everything that was a part of his home there.

It was also a great deal of work to move. There were so many things to take, and much preparation was necessary. Everything would have to be carried by animals since in those days there were no trains nor trucks nor automobiles to carry their things. Then, too, there were the sheep and the cattle that would have to be herded and fed along the way. But Abraham loved God more than anybody or anything in all the world. He therefore made all the necessary preparations to go to the new country, as God had told him to do.

With Abraham went Sarah, his wife, and his nephew, Lot. Together they journeyed on and on until they came to the choice land of Canaan, the place which God had chosen especially for Abraham and his family because He loved them.

Abraham's heart was happy when he saw the beautiful land where things grew so easily. He was so grateful and so thankful to God that he built an altar so that he could pray to God and thank Him for His goodness. He was grateful that God was so near to him, also for the wonderful promise that God had given to him. Though no children had

(For Course 8, lesson of Feb. 2, "Abraham, the Faithful"; and for general use.)
*Adapted from *Sacred Stories For Children*. Copyrighted. Used by permission.

yet been born to Abraham and Sarah, Abraham knew that it would be so, for God's word is always true.

In this wonderful land of Canaan, the Lord blessed Abraham and his nephew Lot in many ways. Soon each had so many cattle and sheep that there was not pasture enough for all in one place. The men who took care of Lot's cattle quarreled with Abraham's herdsmen. They quarreled when they took the cattle to drink, and they quarreled when they took them to the meadows. Abraham saw and wanted to do something about it. He did not like to hear quarrels. He wanted everyone to be pleasant and happy. He loved Lot and wished to show only kindness to him. He therefore said to him,

"... Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." (*Genesis 13:8.*) Then he pointed to the land before them. He told Lot it would be better for them to separate and asked him to choose the land that he would like for his own. Abraham was willing to take what was left. Was this not a kind, thoughtful, and unselfish thing to do?

Lot had quite a different feeling in his heart. He looked all around him and then chose that part of the land where there was plenty of water and the grass grew better than in any other place. It was the best to be had, and he selfishly chose that. He took his family, his servants, his cows and sheep, and went to live in that land.

Abraham made his home on the land that was left. The Lord was pleased with him for what he had done. He told him that all the land, as far as his eyes could see, east, west, north, and south, would belong to his family forever.

Abraham lived in that land and served and thanked the Lord every day.

How To Present the Flannelboard Story

Characters and Props Needed For This Presentation Are:

People praying to idols made of wood and stone. (OT99.)
Abraham standing. (OT100.)
Lot standing. (OT101.)
Families on heavily laden beasts of burden. (OT102.)
Servants herding cattle and sheep. (OT103.)
Abraham seated. (OT104.)

Order of Episodes:

SCENE I

Scenery: An outdoor scene, with idols in the foreground.

Action: People are seen kneeling before these idols. (OT99.) Abraham (OT100) is standing to one side, watching the people.

SCENE II

Scenery: Outdoor scene.

Action: Abraham (OT100) and his family are seen on heavily laden beasts of burden (OT102) ready for their journey.

The servants with the sheep and cattle (OT103) are seen in the background.

SCENE III

Scenery: Outdoor scene.

Action: Abraham is sitting under a tree (OT104). He hears the voice of God telling him to continue his journey farther. He wants Abraham and his family to go to a land where it is even better than where they are now. This land to which they are going. God promises Abraham, will belong to his family forever.

SCENE IV

Scenery: Outdoor scene of green meadows with water running through them.

Action: Abraham (OT100) and Lot (OT101) are looking over the land. Their servants, flocks, and herds (OT103) are seen in the distance. As they talk, the two men decide that it would be better to live in separate places so that their servants will not quarrel with one another. Abraham tells Lot to choose. Lot chooses the best land.

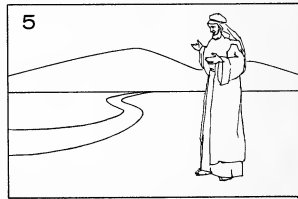
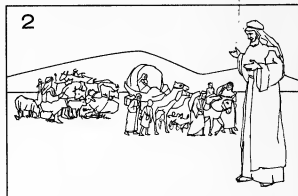
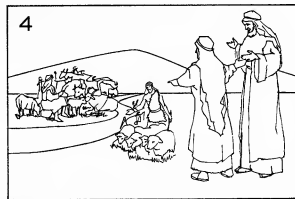
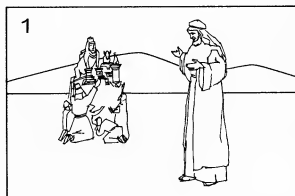
SCENE V

Scenery: Same as Scene IV.

Action: Lot has left with his family, his servants, his flocks and his herds. Abraham (OT100) is seen standing, still looking at the land. He hears the voice of God speak to him. God is very pleased.

Library File Reference: Abraham.

ORDER OF PRESENTING FLANNELBOARD SCENES



Classroom Music

A TOOL FOR THE TEACHER

BY ADDIE J. GILMORE

Music and songs—powerful tools for teaching the Gospel—remain unused in most Sunday School classrooms. Far too few songs are used in class periods to enhance the lessons taught.

Children are deeply sensitive to feelings, moods, and messages communicated to them through music. The spiritual atmosphere and reverence created in the worship service goes with them to the classroom and should be continued there.

A carefully planned class period provides a balance between quiet, attentive listening and active participation.

Being mindful of this important fact, the alert teacher will be aware of children's needs. When loss of interest, restlessness, and growing tensions occur, an appropriate song used at the right moment can quickly merge children into a relaxed, joyful, reverent group.

Teachers may ask, where can such songs be found? What are their purposes? How can they be taught?

All of these questions and many others are competently answered in a publication entitled *A Guide for Choristers and Organists in Junior Sunday School*, prepared and published by the Junior Sunday School music committee, in July, 1962.

From a few of its pages the following excerpts are taken:

Music in the Classroom (See page 30)

1. Singing has a natural appeal to children and helps them relax.
2. Singing has a calming influence on children and helps get their attention.



3. Singing provides variety during the class period.
4. Singing can help children get ready for prayer.
5. Singing may be used as an introduction to a lesson.
6. Singing can change the mood of a class.
7. A song can be an effective way to tell a story.
8. A song can express a Gospel message which will enrich and strengthen the concept taught in the lesson.
9. A song may be used for dramatic play.
10. A song can be used as a summary at the conclusion of a lesson.

Recommended Sources for Songs (See page 8.)

1. *The Children Sing*, published by The Church of Jesus Christ of Latter-day Saints.

2. *Sermons and Songs for Little Children*, by Moiséle Renstrom—selected and edited by the Junior Sunday School music committee, published by Pioneer Music Press, Salt Lake City, Utah; distributed by Deseret Book Company, Salt Lake City, Utah.

Flannel Cut-outs for "The Children Sing" (See page 21.)

(Prepared under direction of the Junior Sunday School music committee, Church of Jesus Christ of Latter-day Saints and available from the Deseret Book Company.)

Set No. 1

The Good Shepherd,
The Saviour Blessing the
Children,
Joseph and the Angel Moroni,
The Pioneer Group,
The Modern Family,
The Group in Prayer.

Set No. 2

A Thankful Family,
A Prayerful Family,
A Happy Family,
A Christmas Group.

Methods of teaching songs are varied and should be adapted to the age range, voices, and attention span of the children. Songs should be used during class periods to teach Gospel principles or enhance lessons, to provide creative and joyful participation, and to add variety, interest, and relaxation. They should be used in the class period every Sabbath day.

For further suggestions on selection, teaching, and purposes of songs see pages 19, 20, 22, and 23 of the above publication.



Keep Them Coming

It is a thrilling experience on Sunday mornings to observe groups of Latter-day Saints making their way to a Latter-day Saint meetinghouse. This is actually a beautiful sight to behold. Everyone is appropriately attired. The boys are trim and neat, and the girls are lovely beyond words. But even these throngs are but a fraction of what we earnestly hope they will eventually become.

Now obviously, if we are to keep this flow of Church-traffic coming and intend to increase it, we must make doubly sure that it is, indeed, a rewarding and inspiring experience to go to a Latter-day Saint Sunday School.

To assure the continued growth of this onflow of enthusiastic parents and children, there are, among numerous others, the following vital needs we must supply:

1. A cordial, personal greeting at the chapel entrance by a proper representative.
2. Adequate public address facilities so that utterances made by presiding officials, pupils, and teachers may be heard by all concerned. (See *A Note for Superintendents*, following this article.)
3. A sacred worship service in which hymn singing and sacrament

participation are features which abound with deep spiritual significance.

4. Discussions with inspired teachers whose Gospel lessons leave students tingling with a desire to become truly better persons and to come back the following Sunday.

These suggestions include placing of younger children in a lively Junior Sunday School so that parents may be free to participate with the senior groups.

Such services will keep Latter-day Saint groups coming with their nonmember friends! These spiritual experiences are rich with a sense of belonging and a sense of mission.

But these glorious services presuppose a high order of preparedness on the part of every responsible officer. Of course, the bishopric and Sunday School administration rates first in this responsibility. Inspired teachers follow through in the classes.

Every item must be checked and ready. There must be no hustling and bustling about the last minute with workers literally falling over each other in an endeavor to beat the clock. Order must prevail!

Members of the bishopric must

have their notes ready. The custodian must have checked the temperature, ventilation, microphones, and public address system. The Aaronic priesthood must have the sacramental table in order. The musicians must be poised and ready.

We can keep this wondrous Latter-day Saint traffic coming to our chapels in ever-increasing numbers, provided we really prepare in advance and truly understand the magnitude of our mission.

—Earl J. Glade.

A Great Example

Every Church officer should learn a lesson on preparedness from the example set by President David O. McKay at the 133rd Semi-annual Conference of the Church. As presiding officer at six two-hour sessions, he had every detail in order. Nearly two hundred business corporations in the United States and Canada depended upon the accuracy with which he presided. In addition, there were many other details in special meetings which he had perfectly covered.

—Earl J. Glade.

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How Often Should Juniors Be Promoted?

Q. Why do we not promote children each year from the Junior Sunday School to the Senior Sunday School?
—Albuquerque Stake.

A. Since our chapels are not large enough to accommodate one separate class for children of the same age, it is necessary to place children of two ages together. For this reason, every other year eight-year-old children are kept in the Junior Sunday School rather than advanced to the Senior Sunday School. New Junior Sunday School lesson material has been prepared for these children.

Memorized Recitations

for Mar. 29, 1964

These scriptures should be memorized by students in Courses 10 and 16 during the months of February and March. They should be recited in unison by students in those classes during the Sunday School worship service of Mar. 29, 1964, the suggested April Fast

COMING EVENTS

March to mid-April, 1964
Spring Instructor Campaign
• • •

Mar. 29, 1964
Easter Services
• • •

Apr. 5, 6, 7, 1964
Annual General Conference
• • •

Apr. 5, 1964
Semi-annual
Sunday School Conference
• • •

May 10, 1964
Mother's Day

Do We Need More Than One Investigators' Class?

Q. With new converts coming into the Gospel Essentials class at various times through the year, should the course of study be changed to two or three classes for the same group?
—Western Canadian Mission.

A. This problem has been solved by a course of study on James E. Talmage's book, *The Articles of Faith*. Each chapter or article is confined to one principle of the Gospel. It is recommended that the course be taught as prescribed.

—Superintendent Lynn S. Richards.

Meeting Sunday. The application for these scriptures is taken from *A Uniform System for Teaching Investigators*.

COURSE 10:

(These verses explain the functions of the Holy Ghost.)

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."

—I Corinthians 2:9-11.

COURSE 16:

(This verse explains the atonement of Jesus Christ.)

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

—John 3:16.

A Note for Superintendents

Know everything about your chapel public-address systems. Learn how to check the sensitivities of your microphones and how to take care of them. Have your own speaking manner checked by an associate as you address a microphone. Do this when the chapel is empty.

Some speakers reserve the clearing of their throats until they stand before a microphone. This is an unpardonable offense. If you expect to speak, clear your throat behind a handkerchief before you stand up.

Some amateurs seem to think that blowing into a microphone activates it. Talking is just as effective to indicate that the system is live.

Have someone show you the complete public-address system controls and how to operate them. Then use that information yourself or have someone else authorized to do so.

—Earl J. Glade.

LESSONS THAT LEAD TO IMPROVED BEHAVIOR

by Asahel D. Woodruff*

Since 1956 the General Board of the Deseret Sunday School Union has been sponsoring a revised approach to teaching the Gospel. The purpose was to increase the influence of the Gospel in the behavior of the Saints. Attention was first shifted from verbal teaching of relatively dry information to the cultivation of understandings and insights, which are called "concepts" in a person's mind. Objectives were more clearly defined as an understanding to be attained, or even better, a change to be produced in one's daily behavior. Applications were to shift from additional reading, talking, or memorizing information, to actual trial of a newly conceived way of acting.

The struggle to make this revised approach understandable and workable has not been easy, but it has been persistent. The response over the Church is really remarkable. The shift involves the mastery of many technical ideas, and the progress made thus far is a tribute to the sense of responsibility of Latter-day Saint teachers.

Experience should yield better understanding of our task and how to carry it out. This article will attempt to explain four concepts which can serve as guides in lesson planning:

1. Behavior Is Most Likely To Be Changed When a Teacher's Efforts Are Focused on One Specific Behavioral Change

This is our logic: If we really mean to change behavior, then let us go directly to changing it.

Recently the notion of a "terminal behavior" has come into focus. Dr. Robert F. Mager¹ says terminal behavior "refers to the behavior you would like your learner to be able to demonstrate at the time

your influence over him ends." This is simple and clear. When you get through teaching, what behavior do you expect to have produced by your teaching? What will your student be able to *do* when he is demonstrating his mastery of the objective? A specific example might be, "To conduct himself reverently when he is in the chapel," or, "To read of Joseph Smith's first vision *and then* seriously ask the Lord to help him know whether it was real."

The terminal behavior is the true objective. Knowledge or understanding is a means to that objective, not the objective itself.

Many of us have been confused as to what an application is. Now we can state, simply, that an application is *performing* or *putting into practice* the behavior which we set out to produce. What about assignments for more reading, for observing something, or for inquiring about something? Are these "applications"? No. They are just additional "knowledge-getting" activities. They can be very useful, but they are not the applications we want to accomplish.

2. Behavioral Changes Occur Because a Person's Understanding Has Changed in Some Way Regarding that Behavior

Now we are in the middle of all that has been said about teaching to gain concepts, or clear understandings of Gospel principles.² Knowledge about something is useful when it leads to behavior, because all behavior is guided by a person's knowledge and understanding about life. Behavior can be changed by a change in one's knowledge about the value of his goals, such as being wealthy, or having a testimony of the Gospel, or being popular. Behavior can also be changed by a change in one's knowledge

¹Mager, Robert F. *Preparing Objectives for Programmed Instruction*; Fearon Publishers, Inc., San Francisco, 1961 Edition.

²Dr. Asahel D. Woodruff is a member of the Deseret Sunday School General Board and dean of the College of Education and professor of Educational Psychology at the University of Utah.

³See Woodruff, Asahel D., *Teaching the Gospel*, 1961 edition, Deseret Sunday School Union, Salt Lake City, Utah; chapters 3-16 for extensive description of concept teaching.

about acts that affect his progress towards a goal, such as the usefulness of studying, or praying, or discharging obligations in a responsible way. Gospel principles, in the final analysis, are knowledge about goals or about acts that affect goals of a very important and spiritual nature. They should be taught as such for best effects on behavior.

3. The Time Required To Produce a Behavioral Change Varies with the Amount of New Knowledge or Understanding Required To Produce It

One lesson may be enough, if it contains the knowledge which, by itself, will cause a person to act differently. If so, it should have one objective: a terminal behavior. The lesson should then contain the knowledge (concept) which can produce that behavior.

Several lessons may be required to develop the understanding which can produce the desired behavior. If so, all of those lessons should be considered to constitute one combined means for reaching one worthwhile terminal behavior. Each lesson in a set of such lessons should have an intermediate objective (concept) that contributes toward the total understanding required. All of the lesson concepts together must equal the total understanding required to produce that one behavioral objective or change.

4. Behavior Actually Changes

- a. Only in Real Life Situations,
- b. When a Person Decides To Try Out a New Understanding,
- c. Does so, and
- d. Finds Satisfaction in His New Behavior

When he is carrying out an assignment to read, or observe, or inquire in some way, a person is just continuing his search for new understanding. This is valuable if it helps him develop understanding which will contribute to the terminal behavior being sought. It cannot be a substitute for a real application.

When a person is actually trying the terminal behavior, he is literally "applying" the lesson or lessons. It is only when he reaches this point that our teaching becomes truly successful.

In a nutshell:

Decide what behavior you want to produce.

Select the concepts that will cause a person to act that way.

Teach those concepts effectively in one or more interrelated lessons.

Persuade your learner to apply or try out the behavior which his new knowledge implies and try to help him find satisfactions in doing so.

Top Picture: As Sunday School teachers, you gain knowledge on how to bring about changes in your students' behavior.

Bottom Picture: You then use teaching opportunities found in the classroom and outside to encourage desired changes.



"O My Father"



Senior Sunday School Hymn for the Month of April

"O My Father," author, Eliza R. Snow; composer, Lowell Mason; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 138.

This is the great hymn and prayer written by that poetic genius, Eliza R. Snow. We are singing it this time with the music which was used by our people until the beginning of the present century. This tune by the American composer Lowell Mason was especially titled "Harwell."

President Heber J. Grant was very fond of this tune; and this is only natural, because it was the tune used in his younger years. Many of our discerning musicians feel that if we were to adopt this melody again, as we did in the early days of the Church, we would sing "O My Father" more often than we do now. It is quite rarely that we sing all of the four stanzas with the James McGranahan tune, because of the length of time it takes. But this Mason tune goes at a faster pace, and the four stanzas may be sung in quite the usual time of a hymn. We recommend this melody as a splendid and fervent one.

To the Chorister:

1. Note the metronome indica-

tion. It recommends a beat about every second. So make haste slowly, and let your directing be spirited but not too fast. Check your time with the second hand of a watch and do not get too excited when you stand before the people.

2. This hymn begins with an up-beat. Have you practiced recently how to give a good preparatory beat? Did you try it out in preparation meeting? Remember, our people need their lungs filled with breath in order to sing the two beginning notes. Give them a clear opportunity to sing them.

3. Shall we sing all of the first line in one breath? Can we do that? I believe it is not worth the uncomfortable effort. Furthermore, the music phrase breaks naturally in the middle; and a breath is natural there in all four stanzas.

4. Notice that the third line begins with the first beat instead of an up-beat. Therefore, be especially clear with your beat at this place. You might, even with good taste, hurry slightly over the rest at the end of the second line. Do whatever is necessary to make your people comfortable, and encourage them to sing with a full heart before the Lord.

To the Organist:

1. If you play pedals, then you will wish to play them mostly an octave lower than written.

2. Remember to breathe with the singers and in the same places.

3. Let rhythm roll forth from your fingers in majestic style. You may notice that people usually sing in a slightly meandering time, but you need not be wavering rhythmically at the organ. Pay close attention to a steady beat, and people will enjoy it and praise you for the wonderful authority you show in playing the organ. Everyone loves rhythm, but few there be that seem to find it. So endeavor to produce it.

4. Let the organ sound fairly loud, equal to the sound of the singers.

5. Important! Hold the half note at the end of the first line only a quarter note so that the next quarter can be a rest for breathing. But hold the half note at the end of the second line a full half note, followed by the quarter rest. This is necessary so that singers will not start the third line too early.

—Alexander Schreiner.

(The hymn for May will be "Rejoice, the Lord Is King"; *Hymns*, No. 151.)

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"We Give Thee But Thine Own"

Junior Sunday School Hymn for the Month of April

"We Give Thee But Thine Own"; author, W. Walsham How; composer, from "Cantica Laudis"; *The Children Sing*, No. 61.

Every child has gifts from his Heavenly Father. They are developed only when he works to develop and improve them. Great joy and happiness come to him who shares his gifts or talents. There are many fine organists who share their talents with others by playing in Church.

Another way to share is to obey the law of tithing by paying one-tenth of the money one receives to his bishop. This one-tenth is often referred to as "The Lord's Share."

To the Chorister:

The words of the hymn contain a beautiful message: it is one of feeling near to Heavenly Father. Everything that one has was given by Heavenly Father.

The hymn may be introduced by discussing how children share with others and the meaning of the principle of tithing. Two Junior Sunday School manuals for 1964, *Living Our Religion, Part 1* and *Growing in the Gospel, Part 1*, have interesting material that may be used.

After the hymn has been sung several times while the children listen, the meaning of the words "thine," "e'er," and "a trust" may be explained.

When presenting the hymn to children, use the whole-song method. Sing it by memory and unaccompanied. It is effective to use a childlike voice, using your eyes and facial expression for visual aids.

When teaching the hymn to children, use the interval beat pattern as it serves as a guide, especially for the difficult parts. Then change to the conventional beat pattern when learned. It is interesting to observe that all the phrases begin on the last count of the measure.

Helpful suggestions may be found on "Meaningful Conducting" in *A Guide for Choristers and Organists in Junior Sunday School*, page 36.

April Sacrament Gems

FOR SENIOR SUNDAY SCHOOL

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."¹

¹Psalms 24:3, 4.

FOR JUNIOR SUNDAY SCHOOL

Jesus said:

"I am the resurrection, and the life."²

²John 11:25.

Organ Music To Accompany Sacrament Gems

Roy M. Darley



To the Organist:

The music should be played simply. Keep in mind that the beginning chord of each phrase is on the fourth count of the measure. Give a slight attack on the beginning chord of each phrase and play the other chords in a *legato* manner.

The top note of each chord in the right hand makes up the melody line of the hymn. It is important that this be heard above other notes of the chord and that all notes within each chord be played simultaneously.

To introduce the hymn to children, play the melody notes in the right hand and the notes, as written, for the left hand. If children are unfamiliar with the music, the hymn may be used as a prelude the preceding month.

—Florence S. Allen.

(The hymn for May will be "How Lovely Are the Messengers," from *The Children Sing*, No. 186.)

The Importance of Preparation Meeting

by General Superintendent George R. Hill

You who have seen the film, "Feed My Sheep," have been moved to tears as you saw the lonely, unsocial, but independent Ray Grant brought into joyous Sunday School fellowship and activity by his understanding, seven-days-a-week Sunday School teacher, Sister Allen.

"Feed My Sheep" has become a direct call from the Master to you. You have resolved that you, your class officers, and the active members of your class will leave "no stone unturned" to find and bring into the warm, welcome fellowship of your Sunday School class, every potential member of the class.

What has all this to do with monthly preparation meetings. Why and how do they fit into the picture, and why are they so transcendently important?

Strong, well-prepared teachers—teachers who know where they are going and how to get there—are a fundamental requirement for successful Sunday School classes—classes that can attract and keep the "Ray Grants" coming after they finally respond to the invitation to come.

The monthly preparation meeting is the best means we have for providing that kind of teaching. It is *specific in-service training for teachers*.

The philosophy and the technique of the Sunday School monthly preparation meeting is geared very closely to that developed by President David O. McKay when he was assistant superintendent of the Sunday Schools of Weber Stake. From 1899 to 1905 he met with the stake board members weekly and drilled them in working out the aim, organization, illustration, presentation, and application of the specific lessons for the month ahead for each of the Sunday School departments.

Then, at a monthly union meeting, each stake board member met the ward Sunday School teachers in a round-table discussion of each and every lesson to be taught the following month. The teachers and stake board member participated together in agreeing upon an aim (now called the lesson objective). Then they proceeded to outline each lesson, to add enriching stories and visual aids, to suggest ways of making assignments to invite greater pupil participation, and finally to develop an application designed to motivate pupils to live by Gospel standards. Each ward Sunday School teacher came away from those

monthly union meetings armed with four or five outlines for Sunday School lessons for the next month.

And the teachers came, in those horse-and-buggy days, from Liberty, 18 miles away; from Eden, 15 miles; Huntsville, 13 miles; Plain City; Hooper; and from all the other wards of old Weber Stake—over slippery, ungraded roads, on which six or seven miles an hour, for a team pulling a loaded white-top, was considered good time. Good roads and today's automobiles make a different story. Stakes, the majority of whose wards are within 60 miles of the stake center, should have no difficulty in getting teachers to the monthly preparation meeting at 2:30 p.m. after Sunday School lets out. Some prepare box lunches to eat on the way.

Some widely scattered stakes have found that by holding monthly preparation meeting for one group of wards the third Sunday, and for another group of wards the fourth Sunday, travel can be very much reduced for ward officers and teachers. It is too bad, of course, to miss the contributions of members of one larger group, but these stakes are finding two monthly meetings much better attended than one.

The name "preparation meeting," in use today in place of "union meeting," more accurately describes what this vital meeting really is. It furnishes the opportunity for the Sunday School teachers of each department to meet with all of the teachers of the same subject in the stake and with their stake board adviser.

To participate in round-table discussion and to come to grips with possibilities and problems of each lesson to be taught the following month is developing the kind of inspiring Sunday School teachers needed. It is in this meeting that young and inexperienced teachers have the opportunity to learn from the more experienced the fine points of teaching that will bring enthusiastic participation and consequent growth to the members of the class.

The steady rise in the percentage of attendance during the past few years attests the effectiveness of the preparation meeting. The increase in monthly preparation meeting attendance and percentage increase of Sunday School attendance is markedly higher since preparation meetings have been held, again demonstrating the effect of this more motivating teaching.

We still have a long way to go to reach all of those who should be reached. There are "Ray Grants" in every age group in every ward. The Master's command, "Feed My Sheep," is a call for us to reach out and bring every one of them in. Fine teaching to inspire them, once they come, and keep them coming, is paramount. That is why the monthly preparation meeting is so *transcendently important*.

Library File Reference: Teachers and Teaching.

Music Lessons ... At What Age?

The question is frequently asked, "At what age should a child begin music lessons?" The answer is, "Ask the child." He is the one who is involved. It is his eagerness to study music that should be satisfied, rather than a parent's ambition to push the child into something for which he may have no interest. Let the parent be attentive to the child's interests and then encourage him in any good work and study, thus smoothing the way for him to pursue these interests.

Mozart began his music study at the age of three. Beethoven began at four. This writer began at the age of five; and, sometimes, facetiously, he has said that he has been working hard all these many years to overcome the handicap of the two lost years at the beginning. But a few lost years is not nearly so serious as an interest in some study that is lost. In other words, it is highly desirable to catch the child's interest at high tide. Music study may begin at any age, old or young; and satisfaction is commensurate with the effort involved.

Of course, if one wishes to achieve professional capability, serious music study should begin no later than the tenth year, and the student should be able to master the wonderful music of Mozart and Beethoven sonatas, the Bach preludes and fugues, while in his early teens.

Happily, most of us do not need to make our living in the pursuit of music, and can therefore learn to enjoy Mozart and Beethoven in the twenties or at any time in later life. On the other hand, the student who expects to go far in music study will have shown a driving interest very early in life, enabling him to achieve a serviceable finger technique before he gets into the teen years.

For a child to succeed in anything, including music study, it is better not to force him; in fact, parents themselves learn soon that it is impossible to force him. But any child deserves all the kindly encouragement and help that parents can give him. The scriptures say, "... only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned." (Doctrine and Covenants 121:41.)

Parents also learn, sometimes with exasperation, that the child will not always continue what he has begun. Here my sympathies are with the child, because he must be allowed some freedom to "shop around" and find what interests him most.

The piano is the standard and basic instrument for all musicians. In European conservatories all singers and string instrument players have always been required to achieve a considerable proficiency on it as a secondary study. Singers should be able to play the accompaniments to all their songs. The piano is also prerequisite to the study of the organ. The question is often asked, how well should one play the piano before beginning organ lessons? The answer is that for church organ playing one should be able to play at least the hymns with ease and be able to sight-read them readily. If one wishes to be able to handle the organ accompaniments for choirs, then further study on both piano and organ is indicated. For example, one who can play a half dozen Mozart sonatas and perhaps three Beethoven sonatas should have no difficulty playing most choir accompaniments on the organ. I specify Mozart and Beethoven rather than Chopin for the purpose which is here sought.

At the age of eight I was able to play the organ accompaniments for

any music that the ward choir could sing. At nine, I added weekly violin lessons, and satisfied both piano and violin teachers. At ten, I asked my father to buy me a mandolin, "just as a hobby." I made good use of it at a ward Christmas play, when I tolled midnight behind the scenery by strumming across the strings while swinging the mandolin like a big bell. In high school I began the study of music theory, and, for fun, to play the tuba in the marching band. After the first long parade march, I decided I should have chosen the piccolo instead. But the tuba gave me an understanding of the technique of the brass instruments. In any event, each person can choose his own time table. While I did some studies early, I have done some other things much later in life.

Now the child may, by observation and "shopping around," decide that the piano and the string instruments are more demanding of effort and time than he cares to give. Let him have his choice, perhaps the clarinet or trumpet, and the great pleasure of participating in the group work of the school orchestra or band.

Whatever one learns in life is never lost. It may, through disuse, become dormant, but it can always be reawakened. "That which we persist in doing becomes easy to do." "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (Doctrine and Covenants 130:18-19.)

—Alexander Schreiner.

Library File Reference: Music.

Remember Thy Mother!

For the Senior Sunday School

Devotional Prelude.

Opening Hymn: "There Is Beauty All Around," *Hymns, Church of Jesus Christ of Latter-day Saints*, No. 169.

Invocation.

Sacramental Hymn: "How Great the Wisdom and the Love," *Hymns*, No. 68.

Sacrament: Aaronic Priesthood.

Suggested Mother's Day Program: To add newness to this special 15-minute program, it is suggested that the superintendency appoint a special master of ceremonies, possibly a strong teacher.

Statement: (Master of ceremonies) Remembering Mother involves more than just thinking about her once in awhile. It means doing things for her—yes, it means doing a thousand different little things that boys and girls can help with, such as vacuuming rugs, dusting furniture, washing dishes, getting breakfast, sweeping the front and back porches, helping younger brothers and sisters, and so on, and on, and on!

Remembering Mother also involves being special friends with her—accompanying her to Church service or driving her to a special meeting or a football game.

Remembering Mother involves being careful with our clothes, hanging them up, putting them away, or possibly folding them properly.

Remembering Mother involves keeping in mind that she is just a grown-up girl and likes the things that girls like. She even likes to play once in a while.

When girls grow up, they may become mothers. That is one good reason for being kind and respectful towards them. Except in muscularity, women are more enduring and, in many ways, stronger than men. On an average, women live longer, about seven years longer. We men and boys should not think of ourselves as superior and better than our wives, mothers, and sisters; and we should not look down on them; but we should realize that we must work hard to keep up with them. So we are proud today to remember and honor our mothers. It is their day.

Mother's Day talk by a 16-year-old boy: "Why I Am Proud of and Grateful for My Mother." (Three minutes.)

Mother's Day talk by a 16-year-old girl: "What I Owe to My Mother." (Three minutes.)

Summary: (Master of ceremonies.) I hope that our theme of remembering Mother has left us with a feeling of the greatness of a Mother. No one works as long and as hard as Mother. She could not stand to do the work she does if she did not have enduring qualities. In the past, there has been a tendency for men and boys to look patronizingly upon girls and women as rather weak. We should look respectfully on our mothers and their daughters as our equals. The great Austrian scientist, Mendell, in his life-long researches, found that, in a number of instances, boys resemble their mothers. You can see this in this Sunday School, this morning, especially in facial resemblances.

Girls, of course, are refined and beautiful "editions" of their fathers. The Lord has this way of keeping families together and

of motivating a sacred respect and love for each other.

So, then, let our Sunday School student body be distinguished by the manner in which we all remember, honor, and love our mothers.

Separation for classes.

For the Junior Sunday School

Devotional Prelude.

Opening Song: "I Thank Thee, Dear Father," *The Children Sing*, No. 1.

Invocation.

Greeting: by a member of the bishopric or superintendency. In a brief greeting, mention may be made of a scripture in connection with the observance of Mother's Day.

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."
(*Exodus* 20:12.)

Sacramental Hymn: "While of These Emblems We Partake," *The Children Sing*, No. 63.

Sacrament Gem.

Sacrament.

Songs by children from *The Children Sing*: "Mother Dear," No. 130; "Mother and Father," No. 131; "Mother's Day," No. 132.

Planning the Program: In Latter-day Saint homes, children take responsibility in contributing to family living. It is suggested that teachers in the classes of the Junior Sunday School talk with children about responsibilities and little tasks which children willingly perform in the homes as family members. Boys and girls will indicate particular and individual ways of being helpful in the home.



Remembering Mother is more than just thinking about her once in awhile.

A number of children could prepare and present brief responses to each of the subjects: "How I Help My Mother," "My Responsibility at Home," "What I Can Do To Help as a Member of My Family."

These children would represent the different age groups or classes of the Junior Sunday School.

Following the short, informal talks presented by the children a family group of children representing one of the families of the ward which has several

young children in the Junior Sunday School, might give a response by singing an appropriate Mother's Day song.

"Mother, I Love You," words and music, *The Instructor*, February, 1959, page 61. (From *Sermons and Songs For Little Children*,¹ by Moisselle Renstrom, page 12.)

It would add significance to this day to invite the mother of this little family group to stand

¹Available at Deseret Book Company for \$2.25.

for recognition at the conclusion of the children's song.

This concludes the brief program for this occasion. It should be a memorable one for the children because of their part in planning and presenting this expression of their appreciation for their mothers.

Closing Hymn: "Love at Home," *The Children Sing*, No. 126.

Separation for classes.

Additional program suggestions:

See *The Instructor*, July, 1962; page 219—"Mother Teaches Me To Pray."

See *The Instructor*, February, 1962; pages 54, 69—Selected Poetry.

MY BLESSINGS

I saw a lovely, purple flower
Lift up its fragrant head,
And nod to me as I passed by;
And, whispering, I said,
"I love to watch your smiling face;
You're beautiful as can be;
I need to thank my Heavenly Father
For giving me eyes to see."

I heard a lovely, trilly note
Come from a bluebird gay,
Which sat upon a little branch,
And brightened up the day.
"Your song is sweet," I quietly said,
"The notes are filled with cheer.
I need to thank my Heavenly Father
For giving me ears to hear."

I saw my mother's smiling face,
I heard her song of hope,
I put my arms around her neck,
And softly these words I spoke:
"I want to thank my Heavenly Father
For blessings He's sent from above;
I want to thank Him, Mother dear,
For giving me you to love."

—Hazel F. Young.

1964 Mother's Day Program Committee: Earl J. Glade, Chairman; Clair W. Johnson; Edgar B. Brossard; Harold A. Dent; Addie J. Gilmore; Melba Glade.

Library File Reference: Gratitude.

JESUS THE CHRIST

by Lowell L. Bennion

THE PARABLES OF JESUS

Apr. 5, 1964

General Conference Sunday

TO THE TEACHER: On this particular Sunday, while many class members are attending or listening to conference, we recommend that classes which are held review the lesson on the parables of Jesus. He spoke many parables and is generally recognized as the artist in parabolic teaching. To appreciate His thinking more fully, we certainly need to increase our understanding of the nature of His parables. References: *Jesus the Christ*, pages 295-304; and "Parable" in a good Bible commentary or encyclopedia.

The Meaning of a Parable

THE word parable means, literally, "placing something alongside something else." A synonym is *similitude*. In the parable, abstract ideas take on flesh and spirit as they are compared with things real and concrete. For example, Jesus often begins His parables of the kingdom of heaven by saying: "The kingdom of heaven is like unto 'heaven,' 'a treasure hid in a field,' 'a net that was cast into the sea,' or it 'is likened unto a man which soweth good seed.'" Some of Jesus' parables do not contain a comparison or a similitude; they simply tell a story as is done in the *Good Samaritan* or *Prodigal Son* parables. This leads us to a second characteristic of a parable.

A parable is a story. It is not to be viewed as a simple retelling of an historical incident; it is not a mere reproduction of an event in real life as a camera reproduces a scene. Jesus was more than a recorder of history; He was a creative artist of the highest order, an interpreter of life. He might be likened to a portrait painter, who recreates the person before him onto the canvas. In the process, the portrait partakes of the artist as well as of the object of his art.

Everything in the parables of Jesus is true to nature and to life. Jesus found the content for His parables by observing things in nature and human behavior. Men traveling between Jericho and Jerusalem did fall among thieves, were wounded, and left to die. "Religious" people did pass them by. But Jesus took these single happenings and put them together with a purpose and emphasis which was uniquely His. He added an artist's touch and deep spiritual insight to make an immortal story out of

the raw materials of everyday life. His parables are not fables in which animals usually speak and act for humans. Nor are they allegories in which characters stand for something quite different than themselves. Essentially Jesus talked about things real and common and gave them new meaning for us. The parable has been called "an earthly story with a heavenly meaning."

Characteristics of the Parables

Jesus was a master storyteller. He used for illustration things and people which everyone knew and understood: a mustard seed, a fig tree, seeds, birds, a net, leaven, pharisees, publicans, priests and Levites, a father and his sons, a lost sheep, a lost coin, a pearl of great price. He left out noncontributing details, thus making His parables brief and meaty, leaving much to the imagination of the reader. Strong and figurative language was used for emphasis. His parables were interesting, full of action, vivid.

Interpreting the Parables

Basic to interpreting the parables is finding the dominant purpose of the author. Sometimes this is clear; at other times it is quite obscure. The purposes in the *Good Samaritan* or *Prodigal Son* parables are quite obvious. On the other hand, the purpose in the parable of the *Unrighteous Steward* (Luke 16:1-8) is not so easy to discern. Nevertheless, it is good to remember that a parable is like a poem in that our concern is with the basic idea, feeling, and purpose. The author is not to be held literally for every single point in the parable, any more than a poet is held for each word used by itself.

Why did Jesus speak in parables? For one thing, this kind of teaching was congenial to His mind as it was to His Jewish listeners who were accustomed to parabolic teaching. On occasion He may have wished to veil His meaning to some and not to others. This is indicated in *Matthew* 13:10-13 and *Mark* 4:11, 12. However, it is this writer's conviction that He usually taught in parables because He wished to be understood, and there is no better way to drive home a point than with a good story.

Suggestion:

Have several class members each read a favorite parable indicating (1) the central purpose, (2) characteristics, (3) what he likes about it, and (4) application to his own life.

(For Course 26, lessons of April 5, 12, 19, and 26, "Continuation of the Perea and Judean Ministry," "The Last Winter," and "On to Jerusalem.")



The Good Samaritan.

MEN NEED EACH OTHER

Lesson 14, Apr. 12, 1964

Chapter 27, pages 461-469

JESUS tells several parables which illustrate the folly of living a cold, selfish life, indifferent to the needs and longings of others. This kind of living leaves not only the needs of fellowmen unfulfilled, but our own as well. This seems to apply with equal force to our lives here on earth and in eternity.

The first of these parables, that of the *Unrighteous Steward* (Luke 16:1-8) is most difficult to interpret. We are not at all sure of Christ's intent in this parable, but we can seek a profitable meaning for ourselves. A careless and wasteful steward was dismissed by his employer and was in no position to earn a living through hard labor. Hence, he used his remaining days of employment to make friends among his master's clients, that they might provide him with work or with sustenance for the lean years ahead. Jesus does not approve the steward's dishonesty, but only the man's prudence for providing for his future. If such an one is this wise, ought not we to provide for eternal life—not by living carelessly, wastefully, and extravagantly—but by serving our fellowmen, though, of course, in a nobler sense than the unrighteous steward?

Lazarus and the Rich Man

Jesus had great sympathy for the poor, for those who in His day were neglected by those who had means but did not care "... for the affliction of Joseph." (See Amos 6:1-6.) The rich man who ate sumptuously at his table while Lazarus lay ill and hungry outside his window found upon death that

his place and that of Lazarus were reversed. Lazarus was in Abraham's bosom and the rich man was suffering the torment of hell. The rich man's die was cast; it was too late to relive mortality. It was even folly to warn his five brothers, because if they would not heed Moses and the prophets, they would not believe a messenger from the dead.

Questions:

1. Illustrate man's indifference to his fellowmen today.
2. Why is it, since we have been told so often in the law and prophets and by Jesus Himself to love our neighbor as ourselves, we are so indifferent to his needs, temporal and spiritual?

Two Men Pray

And he [Jesus] spake this parable unto certain which trusted in themselves that they were righteous, and despised others. (Luke 18:9.)

In this parable, the Pharisee was not content to ignore the publican, but he exalted himself at the latter's expense. "... God, I thank thee, that I am not as other men are ... or even as this publican." (Luke 18:11.) Self-righteousness is often reinforced by seeing inferiority and evil in others. Jews have been persecuted, not always because of their own deeds, but perhaps more often to help the persecutors feel superior.

Questions:

1. What evils attend self-righteousness (1) to the self-righteous person himself, (2) to others?
2. How can one who is convinced that his standard of life is superior avoid the pitfall of self-righteousness?
3. Why is it wrong for one man to judge another?

Divorce

Though Jesus did not tell a parable around the theme of divorce, His response to the subject is pertinent to our theme—man's responsibility to fellowman. There were differences among the Jews regarding divorce. Some were conservative, and others felt that it should be as free and easy as a man's whim. When they asked Jesus for His views, seeking to trap Him, He answered without hesitation. His deep concern was not with rules and with regulations, but with life. Easy divorce within the Law of Moses was an accommodation to the hardness of heart among His people. But it is not the will of God that men (and also women today) should take their responsibilities towards each other so lightly. Marriage is ordained of God; divorce means failure and tragedy. As a Church and as individuals we should do all we can to build good, enduring marriages and avoid divorce and its consequences.

Since Jesus spoke so unequivocally against divorce in His day, why does The Church of Jesus Christ of Latter-day Saints make exceptions, granting divorces under some conditions and permitting divorced people to remarry? Life is larger than marriage, and the latter is to serve life. As much

JESUS THE CHRIST (Continued from preceding page.)

as we dislike divorce, we sometimes think it better to grant a divorce than to see personalities destroyed in an impossible marriage. Likewise, though divorce represents failure, we believe in repentance. People who have failed in marriage ought not to have their lives determined forever by a past mistake. We believe Jesus would have them receive opportunity to learn the true meaning of marriage.

Our feeling is that Christ was, in the Gospel account, reacting to an irresponsible attitude of easy divorce under the Law of Moses. His reaction may not have indicated His full point of view on the subject. Christ's sayings must be judged in the context of His total teachings and the spirit of His Gospel.

WHOLE-SOULLED COMMITMENT

Lesson 15, Apr. 19, 1964

Chapter 27, pages 475-486

And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. —Luke 9:62.

DISCIPLESHIP of Christ demands whole-souled commitment of the disciple. The Christian life is neither a hobby nor an avocation; it is not to be put on and off like a cloak. It cannot be one of man's interests like reading, golfing, or bridge-playing. The Christian life acceptable to the Master must be entered into with all one's heart, mind, and soul. It must envelop and elevate all other pursuits of life. This is a large order. We conclude chapter 27 of Elder Talmage's *Jesus the Christ* with two topics which illustrate the necessity of integrity in the service of Christ.

"One Thing Thou Lackest"

The story of the rich, young man who asked Christ what he should do to inherit eternal life has implication for everyone, including those who are not rich. Hearing that he had kept the Ten Commandments from his "youth up," Jesus said to him:

... One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. (Mark 10:21.)

Questions:

1. Why did Jesus ask the young man to give up all his possessions?
2. Does it follow that every rich man must do likewise to inherit eternal life?
3. What is meant by a camel going through the eye of a needle?

It is likely that Jesus asked the rich young man in strong, action words to give up his goods because

he loved them more than the Kingdom of God. This was a concrete way of testing his genuine feeling for the first great commandment—the love of God. On another occasion Jesus had said, similarly, "Seek ye first the Kingdom of God and his righteousness." (See *Matthew* 6:25-34.) If a rich man loved God more than his riches, the Lord might be pleased to have him keep them and use them in His service. Jesus knew, however, that riches have a tendency to make men trust in themselves; also, that riches become an absorbing interest of their possessor. To help rich men remember this, He used a strong but figurative expression when He said: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." This saying is to be taken seriously, but not literally.

Questions:

1. What things compete in your life with your love for the kingdom?
2. In other words, if Jesus should say to each of us: "One thing thou lackest," what would it be?

One thing we lack today might be a *feeling of trust in God*. One evening recently after sacrament meeting, a lawyer said, "I came to a realization for the first time this evening during the services that I have been in search of security these many years. My interest in the kingdom, continuous though it has been, has been secondary. I have never given myself fully to the Lord and His Cause."

Laborers in the Vineyard

Peter, on a certain occasion, said to Jesus, "... Behold, we have forsaken all, and followed thee; what shall we have therefore?" (*Matthew* 19:27.) In kindness, Jesus promised His disciples great blessings for their sacrifices, but He also told a choice parable to teach them that one should not labor in the kingdom with an eye for reward.

In the parable of the laborers, Jesus portrays a householder who hires men to work in his vineyard for a penny a day. Some begin in the third, sixth, ninth, and even eleventh hour; and yet all receive the same pay. This appeared unfair, and objection was made by those who had labored all day. From the standpoint of wages, they were right.

You will remember, however, that parables are told with a particular purpose in mind. Here it was not to establish wage rates acceptable to labor and management. It would seem that Jesus was trying to teach His disciples—then and now—in what spirit men should serve in His kingdom—with love, with joy, graciously, even as a loving, gracious father is glad to welcome men at the sixth, ninth, and eleventh hour into His kingdom. The parable of the *Prodigal Son* further illustrates this idea.

"LAZARUS, COME FORTH"

Lesson 16, Apr. 26, 1964

Chapter 28, pages 487-501

IN the last winter of His life on earth, Jesus had left Jerusalem, where men sought to kill Him, and had gone with His disciples to Perea, where He doubtless instructed them for the day when He would no longer be with them. While there, word came to Him that Lazarus, brother to Mary and Martha, living in Bethany of Judea, was ill. Jesus loved this brother and his sisters and had been a beloved guest in their home.

Jesus was ready to return to Judea to comfort His friends, but He was in no hurry. He even discerned that Lazarus had died, and still He did not arrive in Bethany until four days later. Then in His full majestic power as the Son of God, author of life and salvation, He called the dead back to life with a simple command: "Lazarus, come forth."

This greatest miracle in the Gospels prior to the Saviour's own resurrection is full of interest for us. It defies human experience—bringing a body back to life that has been dead four days, and in which the processes of decomposition had doubtless set in. It can only be accepted on faith.

Question:

What is a miracle?

A miracle, according to Elder Talmage, is not something which goes counter to law, for we live in a law-abiding universe.

All kingdoms have a law given; . . . and unto every kingdom is given a law; and unto every law there are certain bounds also and conditions. (Doctrine and Covenants 88:36, 38.)

When the Lord performs a miracle, He does not violate the laws of nature, He simply acts, we believe, in harmony with laws unknown to man. Hence, to us His action appears miraculous; whereas to Him it must appear "natural," consistent with the order of things as He knows it.

Question:

What things impress and inspire you in the account of the raising of Lazarus from the dead?

1. *Jesus' courage*—The Saviour turned His face towards Judea again though He knew that His enemies lay in wait for Him and though His disciples tried to dissuade Him. His friends needed Him; He felt His duty was there. He said:

. . . Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. (John 11:9, 10.)

Of Christ's full meaning, we cannot be sure. Is He telling His disciples that a man should do his duty while he can see it clearly by the light of today and without fear? Is He perhaps also talking about an inner light that tells a man he must do what is right? (See also *John 12:35, 36.*)

2. *Thomas' courage*—Which of the Saviour's disciples were with Him in this dialogue is not recorded, except that Thomas was among them. Thomas has come down through history known as "doubting Thomas" because he demanded proof of the Saviour's resurrection. (See *John 20:24-29.*) However, in this incident, he was ready to go with the Saviour even to death. "Let us also go," he said, "that we may die with Him." Thomas was not without his strength.

3. *The naturalness of Christ's procedure*—As Elder Talmage portrays so effectively, though Christ performed the "impossible," He did it in a quiet manner, calling upon people to do all they could themselves, such as leading Him to the sepulchre, removing the stone, and freeing Lazarus from his grave-clothes.

4. *Miracles alone are not a sure foundation of faith*—There were witnesses of this miracle. Some believed and others hated the Saviour of men for His deed and reported all to the Pharisees and chief priests that they might take council against Him.

5. *A witness of His own power to be raised from the dead*—Lazarus was not resurrected by Christ, but only brought back to life. One would think, however, that this incident would have built the faith of the Twelve in Christ's own forthcoming resurrection from the dead. Apparently it did not increase their understanding appreciably. How does it affect your faith?



Jesus Raising Lazarus.

Library File Reference: Jesus Christ.

Titles and Dates of Sunday School Lessons by Courses

2nd Quarter, 1964

| COURSE OF STUDY—1964 | Course No. 1: A Gospel of Love | Course No. 2: Growing in the Gospel, Part I | Course No. 4: Living Our Religion, Part I | Course No. 6: What It Means to Be a Latter-day Saint | Course No. 8: Old Testament Stories | Course No. 10: The Life of Christ |
|---------------------------|---|---|--|--|--|--|
| APPROXIMATE AGES—1964 | Nursery 3 | Kindergarten 4, 5 | Primary 6, 7 | 8, 9 | 10, 11 | 12, 13 |
| Date of Lesson APRIL 5 | We See Many Lovely Things (14) | Our Heavenly Father Planned for Families To Help Build Places of Worship (13) | Our Obligation to the Family (13) | A Latter-day Saint Obeys the Word of Wisdom (14) | Joseph the Forgiving Brother (14) | The First Disciples (13) |
| APRIL 12 | Heavenly Father Gives Us the Day (15) | Our Heavenly Father Has Special Helpers (15) | "Sharing Church Participation with the Family Brings Joy" (14) | A Latter-day Saint Is Prayerful (15) | Israel in Egypt (15) | "My Father's House Is a House of Order" (14) |
| APRIL 19 | Heavenly Father Gives Us the Night (16) | Special Helpers at Sunday School (16) | "The Family Is Eternal" (16) | A Latter-day Saint Is a Peacemaker (16) | Review (16) | At Jacob's Well (15) |
| APRIL 26 | Heavenly Father Causes Things To Grow (17) | We Worship at Sunday School (17) | What Is Prayer? (17) | A Latter-day Saint Is Reverent (17) | The Preparation of Moses (17) | Rejected by His Own (16) |
| MAY 3 | I See Growing Things (18) | A Special Time for Worship (18) | Why We Pray (18) | A Latter-day Saint Is Truthful and Trustworthy (18) | Pharaoh, the Hard-hearted (18) | Jesus Finds a New Home (17) |
| MAY 10 | I See Living Things that Move About (19) | Our Mothers Help Us Worship (19) | Mother's Day (21) | We Are Thankful for Our Mothers (20) | Review (Mother's Day) | Review (Mother's Day) |
| MAY 17 | We Say Thank Thee for the Beautiful World (20) | Books Help Us Worship (20) | How To Pray (19) | Review | A Nation in God's Hands (19) | The Sermon on the Mount (18) |
| MAY 24 | Jesus Enjoyed the Things of the World (21) | We Trust Our Parents (21) | When to Pray (20) | A Latter-day Saint Is Self-reliant and Has Self-control (19) | A Constitution for Israel (20) | The Miracles in Galilee |
| MAY 31 | Who Sleeps? (22) | We Trust Our Heavenly Father (22) | Church Prayers (22) | A Latter-day Saint Is a Worker and Is Helpful (21) | The First and Second Commandments (21) | The First Missionaries (20) |
| JUNE 7 | Who Awakens? (23) | We Are Trusted (23) | Joseph Smith's Family and Early Life (23) | A Latter-day Saint Is Obedient and Cheerful (22) | The Third and Ninth Commandments (22) | John the Baptist (21) |
| JUNE 14 | What Do I Do When I Awaken? (24) | We Have the Right To Choose (24) | A Boy's Prayer Is Answered (24) | A Latter-day Saint Shares and Is Thoughtful (23) | The Fourth Commandment (23) | The Return of the Missionaries (22) |
| JUNE 21 | Our Heavenly Father Wants Us To Choose the Right Things To Eat (25) | Being Responsible for Our Actions (25) | The Angel Moroni Appears to Joseph Smith (25) | A Latter-day Saint Is Kind (24) | The Fifth Commandment (24) | Dark Clouds (23) |
| JUNE 28 | Our Heavenly Father Wants Us To Choose the Right Things to Drink (26) | Kind Helpers Guide Us in Making Choices (26) | Joseph Smith Sees the Gold Plates (26) | A Latter-day Saint Is Loyal (25) | Review | The Transfiguration (24) |

Numbers in parentheses are manual lesson numbers.

Titles and Dates of Sunday School Lessons by Courses

2nd Quarter, 1964

| Course No. 12: The Church of Jesus Christ in Ancient Times | Course No. 14: The Message of the Master | Course No. 16: The Gospel Message | Course No. 20: Genealogical Research—A Practical Mission | Course No. 23: Teaching the Gospel | Course No. 24: Gospel Living in the Home | Course No. 26: Jesus The Christ* | Course No. 28: The Articles of Faith** |
|---|--|---|---|--|---|--|--|
| 14, 15 | 16, 17 | 18, 19, 20, 21 | Genealogical Training—Adults | Preservice Teachers— Adults | Family Relations— Adults | Gospel Doctrine— Adults | Gospel Essentials— Adults |
| Stephen— the Martyr (12) | The Sermon on the Mount —Part II (12) | General Religious Cultures of the World (12) | Principal Sources of Data (12) | Graduation If Teacher Training lessons were started later than Sept. 29, 1963, complete course during these weeks. | Steps in Eternity (10) | Review—General Conference Sunday | Salvation (14) |
| Beyond Jerusalem (13) | More Miracles in Galilee (13) | Christianity at the Beginning of the Nineteenth Century (13) | Parish Registers (13) | | Review | Continuation of the Perean and Judean Ministry pp. 461-475 (14) | Faith (15) |
| A Roman Soldier Turns Christian (14) | Jesus Preached Glad Tidings (14) | Christianity at Beginning of 19th Century (14) | Bishop's and Arch- deacon's Transcripts of Parish Registers (14) | | Make Home Your Heaven (11) | Continuation of the Perean and Judean Ministry pp. 475-486 (15) | Faith and Works (16) |
| On the Road to Damascus (15) | Four Miracles (15) | How the True Teachings of Christ Were Restored (15) | Wills and Other Probate Records (15) | | Make Home Your Heaven (Continued) (12) | The Last Winter pp. 487-501 (16) | Repentance (17) |
| The Roman Empire (16) | The Death of John the Baptist (16) | How the True Teachings of Christ Were Restored (16) | Marriage Records (16) | | Family Morals (13) | On to Jerusalem pp. 502-507 (17) | Baptism (18) |
| Review (Mother's Day) | Review (Mother's Day) | Review (Mother's Day) | Review (Mother's Day) | | Review (Mother's Day) | On to Jerusalem (Continued) pp. 508-513 (18) | Review (Mother's Day) |
| Life in the Roman Empire (17) | Near Bethsaida (17) | The Priesthood Is Restored (17) | Census, Government Vital, Army and Navy, Pension Records (17) | | Family Government (14) | On to Jerusalem (Continued) pp. 513-521 (19) | Mode and Subjects of Baptism (19) |
| From Damascus to Antioch (18) | The Transfiguration (18) | The Priesthood Is Restored (18) | Locality Records and Collections of Records (18) | | Families Bring Problems (15) | Jesus Returns to the Temple Daily pp. 524-530 (20) | Baptism for the Dead (20) |
| Paul's First Mission (19) | The Visits to Jerusalem (19) | Contributions to an Understanding of God (19) | Aids and Guides to Research in America (19) | | Attitudes Inspire Behavior (16) | Jesus Returns to the Temple Daily (Continued) pp. 530-540 (21) | Temples (21) |
| Gentiles Given the Right Hand of Fellowship (20) | Closing Events in Galilee (20) | Contributions to an Understanding of God (20) | Steppingstones on the Research Path (20) | | Understand Your Child's Behavior (17) | The Close of Our Lord's Public Ministry pp. 544-552 (22) | Genealogy (22) |
| Review | On the Road to Jerusalem (21) | Additional Knowl- edge Concerning the Eternal Nature of Man (21) | Research in Colonial America (21) | | Look for the Teaching Moments (18) | The Close of Our Lord's Public Ministry (Continued) (23) pp. 552-563 | The Mechanics of Genealogy (23) |
| Paul in Macedonia and Greece (21) | Jesus and the Samaritans (22) | Additional Knowl- edge Concerning the Eternal Nature of Man (22) | Research in the United States (22) | | Review | Further Instruction to the Apostles pp. 569-576 (24) | Review |
| Paul Appeals to Caesar (22) | "When Ye Pray . . ." (23) | Review | Characteristics of Genealogical Research (23) | | Learning Processes That Affect Behavior (19) | Review | The Holy Ghost (24) |

Numbers in parentheses are manual lesson numbers except for Course No. 26.

*In Course No. 26 numbers are page numbers of the book, *Jesus the Christ*,

by James E. Talmage. These numbers and titles are subject to change.

**For Course No. 28 use teacher's supplement prepared by David Lawrence McKay.

Families Help To Build Places of Worship

The Church of Jesus Christ of Latter-day Saints, which is the Kingdom of God on earth, is growing more rapidly than ever before. Because of this fact, there is the need for a new building some place in the world each week—a lovely place where people with thankful hearts can go and worship.

To meet this need, the Church has established a plan whereby people can serve their Heavenly Father through helping build these places of worship. Every family is given an opportunity to support this great building program in many ways. They can pray for the safety of the people who are working on these buildings; they can give money; they can give time in working on buildings; they can teach others how to build buildings; they can help support labor-missionaries in the field; they can take food to those who are working on buildings; and in many other ways they can help this program to succeed.

People grow nearer to their Heavenly Father when they answer calls to serve Him and when they are willing to forget their own wants and desires to help others. One family which is now on a labor mission wrote the following testimony to members at home:

In 16 months it will be our turn to go home to Utah—after about four years of wonderful experiences here in New Zealand. With all the moving, the homesickness, and the usual adjustments, we wouldn't trade these four years for any other time in our lives. As with all things of great value, this labor mission has taught us the true worth of both material and spiritual things. Our testimonies have grown and we are thankful to be members of the Church.—Elaine Fluhman, Henderson, New Zealand.

In another part of the world, another family had some different experiences in helping to build a place of worship. This family did not have to move from their home to another country to have these wonderful experiences. They lived in a little city that had lovely trees and lakes, and nearby were many beautiful farms. People in this city did not have too much money, but they did love their Heavenly Father; and they wanted to serve Him in every possible way.

There was just one small church in this city, and it was not large enough to hold all of the people who wanted to worship Heavenly Father. So they decided to build a lovely, new stake house that would

be large enough for all the people, a place where they could attend Sunday School, Primary, MIA, Relief Society, sacrament meeting, stake conference, and all other Church functions.

This family wanted very much to help build the meetinghouse. They were all very excited and happy that they were to have a new building. One evening the father called a family council. When he and his wife and their six children had gathered together, they knelt down to pray. This man asked Heavenly Father to bless his family and make them willing to give up some of the things they wanted for themselves in order to help build the church. After the prayer, he asked what each one could do to help the family do their full share in the building program.

The father told them that he was going to get up early every morning and work on the building until time to go to his daily job. He would sometimes also work in the evenings.

Mother, who was expecting her seventh baby, said she, too, would get up early every morning to fix Daddy's breakfast before he went to work on the meetinghouse. She would fix food for lunches for the men who worked there all day. She would have meals on time and tend the family while Daddy had to be away so much of the time.

The two oldest girls said that they could take turns getting their father's breakfast so that Mother could get the rest she needed. They would also help with the housework and tend the younger children.

The two oldest boys said that they could work after school pulling nails out of the used wood and stacking it neatly. They could take the lunches over to the men. They would cut the lawn and run errands for Mother.

The two youngest children said that they would go to bed without any fuss so that Mother and Daddy could get their rest. They would pick up their toys.

They all decided to give up the weekly motion picture, ice cream cones, weekly allowances, and a new television set. The money saved would go to the building fund.

Another family, called "Church-building missionaries," moved to this city. They were a family who moved from place to place to teach others how to build church houses. Our home-town family decided they could help the building program even more by helping these missionaries find a home, by inviting them to dinner often, and by making them feel wanted and needed in the community.

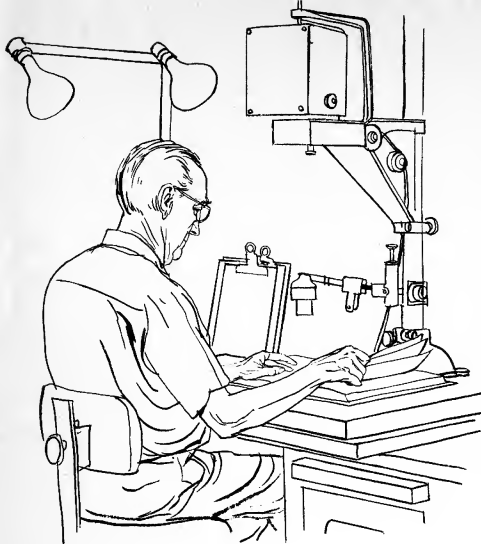
This was a happy and blessed family with all members working together to further God's kingdom on earth.

—Claribel W. Aldous.

(For Course 2, lesson of April 5, "Our Heavenly Father Planned for Families To Help Build Places of Worship"; and for Course 4, lesson of April 12, "Sharing Church Participation with the Family Brings Joy.")

Relief Society Magazine, December 1963; Volume 50, No. 12; page 882.

Library File Reference: Family Life.



Microfilming In Europe

by George H. Fudge*

Parish registers are a prime source of genealogical information. They contain information concerning christenings, marriages, and burials of the residents of a parish. In most instances, other information is kept in the churches relative to the area of jurisdiction. Parish register societies recognized many years ago the value of church registers. These societies have made valiant efforts to preserve this valuable genealogical information by having the registers copied and printed. This self-imposed task performed by the parish register societies is slow and expensive. There is always the possibility of error in copying or in printing. Nevertheless, many thousands of books have been copied and preserved by these organizations. The Genealogical Society has purchased copies, wherever possible, of these printed parish registers; and many thousands of volumes are available to the public in the library of the Genealogical Society, 107 South Main Street, Salt Lake City, Utah.

It is obvious that the majority of parish registers

will never be printed nor published. Other methods need to be used to help make these precious records available to genealogists and scholars. Through the microfilm program of the Genealogical Society many thousands of parish records have been preserved.

The microfilm program began abroad in 1946. Through negotiations with officials in Denmark, the parish registers of that country were made available for filming. Beginning with the earliest entries, these valuable books have been filmed to the year 1860 in all provinces. Some provinces have permitted their registers to be filmed to a later date. By June, 1964, the filming in Denmark will be virtually completed.

In 1947, microfilming began in the British Isles and has continued unceasingly. Church records of Scotland and also of the Isle of Man have been copied by microfilm cameras. In England and Wales parish registers have been filmed; however, there is much work remaining to be done in both of these countries.

Shortly after work began in the British Isles, negotiations were completed with the governments of Sweden and Finland. Contracts were signed, and the work of microfilming commenced. Among the many genealogical records filmed were the parish registers up to the year 1892.

Lutheran church records in Norway and other important records have been filmed. This task was completed in 1963. The small country of Iceland was probably the first country to have all of its genealogical records filmed by the Genealogical Society. Included in these records were the parish registers.

Over the centuries, the people of the Netherlands have struggled vigorously to preserve their country from the ravages of the North Sea. From time to time their villages have been flooded and precious church records destroyed. Three microfilm cameras are presently in operation in the land of the tulips, and most of the records of the Dutch Reformed Church are now on microfilm.

In France, four cameras are in operation daily, and soon a fifth machine will be added. The provinces of Beauvais, Valence, Tours, and Evreux have their church records on film. This, however, is just the beginning of the vast amount of work to be accomplished in this great country.

Belgium is also cooperating in the great filming program of the Genealogical Society. Three cameras are in operation in this country to preserve the age-old church records on film. People of Belgian extraction can find many church records of interest in the film library of the Genealogical Society.

The German nation has been divided many times. German parish registers are now located in many

(For Course 20, lesson of April 12, "Parish Registers.")
*Brother George H. Fudge has been with the Genealogical Society since 1947. Since 1949 he has served on the Genealogical Conference staff. He is now Director of Planning and Director of Microfilming. He was a member of the Desert Sunday School Union General Board. Brother Fudge was born and reared in England, and he spent seven years in the British Army. His wife is the former Elsie Derbyshire. They have three children.

countries, and some have been lost or destroyed. In the great city of West Berlin, three microfilm machines have been working for several years. Parish registers in the possession of the Evangelical Church of the Union have been filmed. Some of these records are of parishes now behind the Iron Curtain. Elsewhere in West Germany other operators with their cameras have had some success in obtaining permission to film church records. There is still much to be done, however.

Behind the Iron Curtain, even in the Communist countries, parish records are being filmed for the Genealogical Society. In the archives of Budapest a camera has been working diligently. Approximately fifty per cent of the parishes now have their records on film.

In the United States, filming of church records is difficult. Since there is no state church in this country, the keeping of church records has not been governed by national law. Consequently, church

records have not been preserved as well in the United States as they have been in Europe and other countries. However, whenever records of the various denominations are found, permission is sought to copy them.

The great work of filming the genealogical records of the world goes on. Miles of microfilm are used each year in this great task. Wherever the cameras can go, efforts are made to copy and preserve these vital church records. Genealogists are indeed fortunate in having such a valuable collection at their disposal. In the library of the Genealogical Society, researchers can view with their own eyes the original recorded entries of births, christenings, marriages, and burials of their deceased kindred. We feel a great sense of appreciation towards the scribes of past generations who labored so carefully to record the events of their day. Their work is now preserved for all time in the archives of the Genealogical Society.

Library File Reference: Genealogical Society.

In The Spirit of the Master

EDITOR'S NOTE: The story appearing below concerns two coeds from two different European countries who had been brought together as students at Brigham Young University. It is an excerpt from the remarks of Dr. Ernest L. Wilkinson, President of BYU and Chancellor of the Church Unified School System, to a group of mission presidents, stake presidents, and bishops assembled at BYU.

The Saviour's Sermon on the Mount is probably studied by all good Christians, but these two coeds did more than just study the Master's teachings. In their daily living they applied the principles so aptly taught by Jesus.

"Blessed are the merciful. . . ." These girls established a compatibility for each other and were maintaining their own "peaceful coexistence." They became peacemakers. Surely they could be called the "children of God," for they were free from agitating passions towards each other. They had and are still learning the meaning of "Love your enemies."

. . . If, as we believe, world peace is going to come to the world only through the acceptance of the Gospel of the Lord Jesus Christ, rather than through political action or through governments who rely on force rather than Christian love, then the educational system of this Church is going to play a large part in bringing about this consummation devoutly to be wished.

I well remember the first testimony meeting of students that I attended after becoming president of Brigham Young University. I was touched by the

(For Course 14, lessons of March 22 and April 5, "Sermon on the Mount"; and of general interest.)

story of a little girl from Germany who told of the physical privations endured by the Saints in Germany after termination of World War II. Her family was literally without food; and while suffering the pangs of hunger, they knelt in family prayer one morning and asked their Heavenly Father for the necessities of life. That afternoon two Mormon missionaries knocked at their door and announced the arrival in Germany of food contributed by the Saints in Utah under the auspices of the Welfare Plan. This young lady expressed the gratitude of the Saints in Germany for the generosity of her brothers and sisters at the headquarters of the Church.

The next person to speak in that testimony meeting was a girl from The Netherlands, the country which had been invaded by the Germans early in the war. She told how her father had been stood against the wall of his home and shot down by the German soldiers.

Yet these two girls from opposing nations were living together in the same dormitory at BYU. There, in the spirit of the Master, they had learned to overcome the bitterness existing between their countries and were experiencing the joy of being recognized as equal children of God.

—Ernest L. Wilkinson.

Library File Reference: Love.

[illegible]

Compiled by Richard E. Scholle.



By the Golden Gate

CLEANER ON SUTTER STREET:

"She will need this coat today," he said.

Tomorrow is coming too soon. Tomorrow brings to an end this week in San Francisco.

I have been in San Francisco many times, and each visit seems to be more exciting than the last.

I love San Francisco. I like its hills. I always seem to be moving upward in San Francisco. I like its jerking, clanging cable cars. They make me feel young again—like riding a rocking horse. San Francisco always has flowers in her hand—gay hues in carnations, daisies, roses, and chrysanthemums in the downtown stalls.

I like San Francisco's food: the fresh, tender crab at Fisherman's Wharf, the Italian soup at Alfred's, and roasted Peking duck at Kan's. I like the tangy, sea-rinsed air, and the city's homes and buildings which stand so close and tall, always as if at attention. I like the way the city's people move—spiritedly but not hurriedly. They seem to know where they are going.

I like Golden Gate Park with its own Cedars of Lebanon, its banks of rhododendrons, its beds

of dahlias, and its Japanese gardens with swan-rippled ponds and Portals of the Past. Most of all, though, I like the park for its broad lawns which beckon youth to play.

But this week I think I discovered why I really love San Francisco.

It was early Tuesday morning. We had been out to dinner the night before and noticed that our 13-year-old, Marged, wore a coat that needed cleaning.

Through a light drizzle I took the dark-blue coat to a little, narrow-fronted cleaning shop on Sutter Street.

As I handed the coat to the lone Chinese man in the place, he looked at the coat, the drizzle outside, and then at me. I was a stranger. Yet he seemed to hardly want to accept the coat.

"She will need this coat today," he said.

"We'll manage," I replied. "How soon may I have it?"

"I'll get it ready by three o'clock," he promised.

That afternoon Marged called for her coat. It was raining again.

Her coat was ready all right. As the Chinese cleaning man, thirty-ish and rather short, took the coat from the rack, he removed the plastic covering. "Will you wait a minute?" he asked, kindly. His deft fingers began fashioning the plastic into a rain bonnet.

Finished, the Chinese gentleman passed his handiwork to Marged and smiled, "There!"

Happily she moved out into the rain.

San Francisco is big and powerful and pretentious as cities of the world go, all right. But she is not too mighty nor too busy to proudly claim a string of little shops—corner groceries, laundries, and cleaners—around her pretty peninsular neck.

San Francisco, among the family of great cities, stands tall because she has a heart. Even to a stranger she stands tall because she strives to be warm and human and tender—like the Chinese man I met on Sutter Street.

That, I guess, is why I really love the city by the Golden Gate.

—Wendell J. Ashton.